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RETREATS

Their Value, Organisation, and Growth

By

THE REV. A. W. ROBINSON, D.D
AND OTHERS

With an Introduction by
THE RT. REV. J. E. WATTS-DITCHFIELD, D.D
LORD BISHOP OF CHELMSFORD

Edited by
THE REV. R. SCHOFIELD, B.A.
Honorary Secretary, Committee for Laymen's Retreats

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EDITOR'S PREFACE

RETREATS in the Church of England seem to have been spontaneous in their origin, and for sixty years they have followed a natural course of development. Apparently no attempt was made to organise the movement until quite recently. This probably accounts for the fact that there has been no Anglican book dealing with the subject in all its aspects. The literature, hitherto, has been confined to volumes of Addresses some of which contained, in the form of an Introduction, a brief consideration of Scriptural and other precedents, together with a few suggestions for the guidance of conductors. Among them might be mentioned *Retreats with Notes and Addresses*, by the late Canon T. T. Carter of Clewer, which contained a reprint of an article first published in 1868 in *The Church and the World*. This and similar volumes seem to have met the need for a time.

During the last decade the value of Retreats as a means of quickening the life and activities of the Church has become more widely recognised. One indication of this is the fact that they were included in the programme of the Congress for 1915 as a means of obtaining "A Renewed Church." In view therefore of the importance to which the movement has attained, there is a real need for a book on the subject which is at once authoritative and comprehensive.

It is hoped that this composite volume will in some measure meet the need. It deals with Retreats for clergy, laymen, and women, which have many things in common though they have their own special features. Quiet Days and Half-days, however, are not included in its scope, as the conditions under which they are held and their short duration of from four to eight hours make them quite distinct from Three-day, Two-day and Week-end Retreats.

The Editor desires to express his sincere thanks to the Contributors whose co-operation has made it possible for the book to be really comprehensive. They are all either organisers or conductors of Retreats, some are both, so that they write with a personal knowledge of the movement. It is a

matter for regret that the Rev. W. B. Trevelyan, Warden of the Retreat House, Beaconsfield, was compelled by doctor's orders to abandon the article on "The History of Retreats in the Church of England." The Rev. R. F. Hurst, who very kindly consented to write the article at short notice, has been identified with the Editor for several years in the organisation of Laymen's Retreats. Thanks are also due to the Committee of the Church House, Westminster, for permission to use the list of Retreats which they publish.

It need hardly be pointed out that each Contributor is responsible only for his own article and is in no way committed to statements contained in the other articles. The treatment of the subject commends itself as the obvious one to adopt. It allows each part to be dealt with separately, and at the same time it affords an opportunity for the various views that are held on the subject to find expression. The book is sent forth in the hope that it will be a means of making the movement still more widely known and better understood. It will serve a useful purpose in showing that the movement belongs to no particular Church or school of thought.

Moreover, those who are beginning to undertake the organising or conducting of Retreats will doubtless be glad of the suggestions it contains which are based upon varied experiences.

R. SCHOFIELD.

PREESALL, PRESTON.

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RETREATS

THEIR VALUE, ORGANISATION AND GROWTH

Introduction

BY THE

RT. REV. J. E. WATTS-DITCHFIELD, D.D.
Lord Bishop of Chelmsford.

IN response to our Lord's expressed command the whole Church met together for the First Retreat, and the Holy Spirit, sent by the Master who convened the Retreat, was outpoured in rich blessing on the Church, thus divinely assembled. From the Retreat in the Upper Room the Church went forth, inspired and strengthened to take up its divine mission, to conquer the world and win it for her Lord. Thus the Retreat movement had its beginning, and retreats to be of real service must ever be

organised and conducted in the spirit of the Upper Room.

I am grateful for the privilege of writing an Introduction to this volume. Each writer is responsible only for what he himself has written. But this is a remarkable book. Its contributors include "High" Churchmen and "Evangelical" Churchmen, a leading Nonconformist Layman and a Priest of the Roman Church; and yet, is it too much to say, that their message is one.

The one great message is that the Church of Christ, with its varying forms of ritual and worship, is in need of power. To this need is due her failure to discharge fully the sacred duty entrusted to her by her Lord Himself. The command of Christ to His Church to-day is as imperative as in Apostolic times. "Tarry ye here until ye be endued with power from on high."

The summons bids us come into the presence chamber of the King of Kings, to bow in silence before our God, and there, in deep humiliation for past failure, to receive from God Himself in that mystical communion of the soul with its Maker, the power to be and do what He wills.

How necessary is this Call! The Church has

somewhat caught the spirit of the age. She must be doing—organising—working—always on the move. Her children are not really given to meditation and prayer. By way of example let us take the "Daily Services" in the Church of England and the weekly Prayer Meeting of the Nonconformist. Is either, the living power it should be? An old Methodist will tell how in his young days it was the exception for a Prayer Meeting *not* to be held on the Sunday evening after Service in the Chapel, and how amid the prayers of the whole congregation souls were born again. Is such the universal custom to-day? Again the clergy of the Church of England will tell how even in this war time, when hundreds from the immediate Parish have gone to the Front, it is difficult to gather people together for Daily Intercession on behalf of those who are daily fighting. The spirit of Prayer needs reviving. The Church is the only miracle working power in the world and during this war and after this war her power in this direction will be needed on every hand. But is she able to work miracles? Has she the power to raise the dead and open the eyes of the blind? The cry is "Master why could not we

cast them out"? The reply is, "This kind goeth not out but by prayer and fasting." In other words only by way of the Upper Room is the Church able to raise three thousand souls to life in one day.

The attempt to revive the Retreat movement is one of the most cheering signs of the Church life of to-day. Was it by chance that before Belgium faced her terrible ordeal of deciding whether she would cling to her soul or to her territory that this movement so spread throughout her land that in the year previous to the war over *twelve thousand men* went into Retreat for meditation and for prayer. It will never be known how much Belgium and the World owe to the power wrought through those Retreats.

In this Country the Retreat movement has largely been in the hands of what may be called the "High" Church School of Thought. All honour to them for realising where their true source of power lay and, personally, I believe that they would not occupy to-day the position they do both in Church and State had not their movement been so definitely linked with Prayer. There are, however, signs that all sections of the Christian Community are realising now that

there is but one method for all who seek to know Christ and the Power of His Resurrection. This is the old Apostolic method of resorting to the Upper Room. I would for one rejoice if the *whole* Church, using the term in the broadest sense, could throw aside that which disunites and, for a period, leaving controversy on one side, betake herself to united prayer. When we read the Gospels how our hearts are saddened as we see the jealousy, the ill-feeling, the selfishness manifested among the disciples even in the presence of their Lord! This, however, did not prevent their meeting together for prayer. Thus they prayed themselves into unity and lo! the Spirit sat on "each" of them. To-day as we think of this terrible and ghastly conflict, as we turn our thoughts to Asia, the birthplace of Christ and the scene of His earthly ministry, and still find it a Continent unconquered by our Lord, or look to Europe, the home of historic Christianity, now deluged in blood, we realise how little the Church has accomplished, and that it is "the petty done, the vast undone." We talk of Protestantism, Romanism, Episcopacy and Nonconformity, and I would not belittle the line of demarcation between them; but I

would ask whether, horrible as this war is, the division of Christendom for centuries is not even worse. Terrible as the effects of this war are, they are as nothing in comparison with the evils that have come down the centuries through our unhappy divisions. Nay, is not this war but one result of the divided and weakened Church? If the Church throughout the ages had been united, keen, spiritual, would Europe be as she is to-day? The only hope for the World is a Church united, strong and spiritual. There is only one way by which she can become this. The unity of Christendom will never be achieved by the use or abandonment of such forms of ritual as the Vestment and Incense. Neither will division cease, because an agreement is reached on Episcopacy and Confirmation. The lines which divide can only be destroyed by the power of the Holy Ghost. He comes in response to the united and persistent prayer of faith in the Name that is above every name and by no other means. The realisation of this great central truth by thoughtful Christians is essential to unity and the failure to understand that which is apparently self evident is manifested in the lack of effort made at an extraordinary time

like the present to bring men together. In place of this united calling upon God the Father, through our Lord and Saviour Jesus Christ for a special outpouring of His Holy Spirit, upon all the nations, languages and people of the world, one of our leading Church papers spends much valuable thought and space on the evils of Church people and Nonconformists meeting together for prayer and counsel, whilst another waxes irate at the bare suggestion that the supporters of two of our great Missionary Societies should meet as "one Body." Surely the fiddling of Nero whilst Rome was burning was as nothing compared with this folly—nay this crime. It is the object of this Book to show a better way—to point men to the closet, to the Upper Room. The most wonderful Prayer Meeting in the history of the Church was held with *closed* doors. They had "shut" the door as their Lord commanded. To this day, we know not what occurred during those ten days save the selection of St. Matthias. We do not know who conducted the Meeting, or how it was conducted —whether the Prayers were extemporary or not, although we are inclined to think that both methods were used. But when the Holy Ghost

fell, Light came, and then are seen "cloven tongues like as of fire" the emblems of God—nothing of men. Thus, filled with the Holy Spirit, and all united in consequence thereof, these men soon opened the door which separated them from the world and streamed forth into that world of sin and shame, with the message of the Christ, of the Cross, as the one Hope of men. This is the world's need to day. A Church in her midst coming from the Retreat, from being alone with her God, in power to "convince her of sin, of righteousness and of judgment to come."

Hitherto the majority of such Retreats have been attended by Clergy and Ministers but the C.E.M.S. and other similar organisations are now arranging Retreats for Laymen. The importance of this movement must be pressed in all directions. The spiritual life of the average layman has not received the consideration and help which ought to have been given. Men filled with the Holy Ghost have often been put on one side, and the man with a large income installed in Office. When the Church in her early days constituted her first Board of Finance, She chose for its first members seven men "of honest report, *full of the Holy Ghost.*" That

was the condition for Service and for Office. The financial and material side of the Church's work was not divorced from the spiritual. The layman was in the Upper Room for the first Retreat and the first financial officials of the Church were men "full of the Holy Ghost." This must be our ideal. No man should hold any office in the Church unless he is a man who has learned the secret only in "some Upper Room." Then indeed would the Church be strong. There are three things essential to the growth and progress of every Church :—money, life, converts. How can She possess these ? Questionable methods are often practised to raise all three—methods which entail a great expenditure of time and labour, and which, after all, frequently bring but a poor return ; whereas, if She really believed in the "Apostolic" Church and followed *the* method of that Church she would lack no good thing. Is a Church in need of money to carry on her work ? It is because She lacks the indwelling Presence of the Holy Ghost. "A certain man having land, sold it, and brought the money and laid it at the Apostle's feet." When ? After the place where they had been assembled together had been shaken, and they

were "all filled with the Holy Ghost." The Church filled with the Holy Spirit can never lack that silver and gold which God declares to be His. Again, does a Church lack life? Is it cold and dead? Has it, like Sardis, "a name that it lives and yet is dead"? Surely it is because it lacks the Holy Spirit, the Lord and Giver of Life. Or does a Church go on its way, faring sumptuously every day and caring nothing for the Lazarus at its gates? Or, even if the Church does, in a sense, care, is powerless to heal his sores or restore him to health again. It is because it has not the converting power of the Holy Ghost. In the Upper Room the Church received at the hands of Him Who has all power in Heaven and Earth *the* power of life, of raising the dead and also of raising money. This must be taught and re-taught and taught yet again to our people. The Retreat is all important. It is something quite different from the ejaculatory prayer, or the prayer by the bedside, or the prayer offered in our usual services. The weakness of the Church to-day is largely due to the fact that her members have so seldom realised that over and above all these methods of communing with their Lord, there is one in which the soul

shuts itself off from the world, retires into the closet and determines not to leave it until the Blessing comes. The men who founded and used the Monasteries of by-gone days realised this Call, but where they frequently went astray was that they did not always grasp the power of living faith to bring a Blessing, in the strength of which they were to *go out again and conquer the world for Christ.*

This Book is being issued at a most opportune moment. Mens' thoughts, even in the midst of the war, are turning to the future. What will the World, what will England be after the war ? The Church will then have no easy task. The men who return from the Front will each be what Kipling describes as " The thinkin' man." Democracy will then look for an extension of opportunity, a removal of disabilities and for—shall I say—a larger " place in the sun." Then, as in Germany, democracy will have to choose between the safety and welfare of the body, or the safety and welfare of the soul. If then democracy is not to follow the example of Germany, and seek by brute force to obtain what she wants, and if England is not to be destroyed from within, the Church must speak " with authority " ; but

to have authority she must have the "Power." The present prosperity will not last, work will become less, receipts from "billeting" will cease, deaths of men in the field become more numerous, homes will be broken up, the wounded and the maimed for life will be in our streets, and the widow and the orphan will be found on every side. Taxation will be overwhelming, trade will be dislocated. The old problems of Home Rule and of Womens' Suffrage will still be with us and striving to rend the Nation from top to bottom. In the midst of all this men will clamour, and rightly so, for a new England, free from the blights of the Social wrongs of by-gone days. The Church, founded on the Rock, full of the Holy Ghost and with the Message of life to deliver will then be called upon to do her work. Will She be ready ? The answer depends upon the use she now makes of her opportunities of obtaining Power. No Church can dispense with "prayer and fasting" without loss of power. The Retreat must be fostered. It must not be looked upon as the special method of any one particular School of Christians. It is as Apostolic as the Creed. The Creed without it is powerless. It is the Retreat, wisely used, which

makes the Creed a living thing both for the Church and for the individual.

We have reached the parting of the ways in the history of the world and also of our nation. The glorious past lies behind. We live in an epoch-making present with its wonderful self-sacrifice, heroism and devotion to all that is highest and best, preparing the way for the future. As we strive to look down the vista of years and pierce the intervening mists, what is the prospect that meets our vision? We see the nations of the world rising from their dead selves untrammelled by the fetters which have so long bound them, with a striving after and a near approach to ideals purified by the blood of our martyred dead, a world filled with the Spirit of God, a world united in its endeavour to do all to the glory of His Name. Is this impossible for the world? Is this impossible for our own beloved nation? "All things are possible" to those who have sought for and realised the abiding Presence of Christ. The God-given opportunity, the glorious privilege and the solemn and weighty responsibility are ours to prepare for such a future. The call is to prayer, such prayer as we have scarcely experienced, the prayer that not

only offers its fervent petitions at the Throne of Grace, but looks up with clear eye, the cloud of sin being removed at the foot of the Cross, into the Face of the Divine Ruler of Nations, and hears and obeys the message thus received. By removing ourselves from the world, from our business, from all that keeps us merely earthly, in the hours of quiet Retreat, can the eye of faith "behold the King in His Beauty and the land that is very far off" and receive power to be a fellow-worker together with God in the accomplishment of His plan for the nations of the world.

The Need for Retreats

BY

THE REV. A. W. ROBINSON, D.D.

THE longer we live the more surely shall we be led to two conclusions. The first is that there is only one thing really worth living for, and that is to be a Christian. The second, that the poet was right when he wrote the words—"How very hard it is to be a Christian!" With the utmost reverence we may say that it takes all that God and man can do together to produce such a result. When we see the buds and leaves of springtime breaking forth from the black stems of the trees, we are inclined to clap our hands with the children and say, "It is a miracle!" How much more when we see the fruit of the new life shewing itself in the gnarled and rebellious human nature which we know so well. If there are miracles of nature, as in truth there are, things that with all our investigation we are

unable to effect and quite unable to account for save by the intervention of powers beyond our ken, so there are miracles of grace, achievements that would be wholly incredible did we not know that "it is God that worketh all in all." To be a Christian, in any degree worthy of the name, we need first and most the Divine at its fullest, preventing, inspiring, assisting. But we need also human endeavour, humble and earnest, skilful and sustained. God deals with us in grace on the voluntary principle. He will not, maybe He cannot, enforce; but He can and does enable, where we on our part are ready and desirous, utterly "willing in the day of His power."

How easily all this can be said, and how evidently true it is felt to be as we say it: would that we could always remember and always believe it! Then we should set ourselves in faith and patience to understand the details of our duty, determined in God's strength that whatever was needed on our side should be forthcoming without fail.

Shall we be wrong if we say that the endeavours needed from us can be ranged under three heads? The first includes what we commonly understand by the *ordinary* ways and means. Those who desire to make progress in the Christian life

cannot afford to make little of the universally accepted traditional methods. They are the outcome of wide experience, and can only be neglected at the soul's peril. We know very well what they are. They were impressed upon us by our clergy, and by the Bishop when we were confirmed. We were told to be regular at church, and at our Communions, to take our share heartily in acts of worship, to listen to sermons as expecting a message of instruction and guidance, to read our Bibles, to examine our consciences, and to give time to our prayers. These are the ordinary means that are required for the soul's health. They furnish the material which the Holy Spirit can use, and does use, to build us up into the fabric of the great society of the redeemed and the sanctified. By employing them we are linked in life and thought and sympathy with the mass of other Christians. If we are growing in grace we shall value these ordinary means, not less, but more.

But we shall not be content with these alone. In proportion to our determination to make progress, we shall be eager to add to them *extraordinary* means. These will be more distinctly private and personal, affecting our particular

characters, adapted to our individual wants and opportunities. We shall be found in church for special devotion. We shall have our schemes and methods of intercession. We shall not be satisfied with the general knowledge of the Bible that comes from the regular following of lessons in the calendar. Rather we shall be like the French Bishop in the Court of Louis XIV who, when he was asked why he always carried the sacred volume about with him, often with his finger in the place where he had left off reading, replied—"I could not live without that book;" or like the business man in a great commercial centre in the North of England, in whose office drawer was to be seen, when he opened it accidentally, his much-marked Bible ready to be glanced at whenever an interval in the day's pressure should permit. Then, also, there is the help, alas! too seldom sought, of intercourse with some fellow Christian on the deepest and dearest of vital interests; and there are the bits of work for the young or the suffering members of the Body, which are often strangely rewarded by the light and glow that assure us of the nearness of Him who says, "Ye did it unto Me!" Such are some of the extraordinary means that may,

and ought to, be adopted in addition to the more habitual and ordinary duties that make the staple of the devotional life.

And this is not the end. Those who have got so far in their endeavours will generally be those who will wonder whether it might not be possible and desirable for them to think of attempting something more. And especially is this likely to be the case when life is lived under very great pressure, and where unusual demands are made by positions of special responsibility, and perhaps by the exhausting strain of leadership in moral and spiritual work. Just as mind and body in these days of continuous tension call for exceptional assistance in the way of relaxation and refreshment, and we feel it to be wise policy to take the chance when it offers of something over and above the daily exercise and the week-end holiday, so is it with the more delicate constitution of the soul. If the soul is not to faint in this lower atmosphere of the earth, if it is to hold its own amid the competing interests of the physical and material, if it is to "be strong and do exploits," then it also must have special opportunities of uplift and reinvigoration. We are bound, therefore, to add a third class to our

categories of ways and means. There are the ordinary, and the extra-ordinary, and there are the *extra-extraordinary!*

What has been said thus far has aimed to show that there are exceptional needs, which do need exceptional treatment. We are now to consider one particular method that is being increasingly employed with a view to the supply of this demand. Granted that the spiritual life, like the bodily life, does require its holidays—the term came to us, of course, full of religious and spiritual associations—and that means ought to be found to satisfy the requirement in the one case as well as in the other, can we be certain that "Retreats" are really just the things that are needed? It has been suggested to the writer of this paper that there are persons who are not yet quite clear that this is so, and that many of them would be glad to hear some things explained to them and to be reassured as to certain points in regard to which misconception is possible. It ought not to be difficult to make the meaning of so simple an undertaking as a "Retreat" plain beyond any risk of misunderstanding. And it will be worth while to try, if the doing so

should encourage even a few to avail themselves of a blessing from which they would otherwise have been withheld.

A "Retreat" is, in the first place, just what we should be led to expect from its name. It is a withdrawal, a going aside from the usual surroundings, in order to find rest and change. About the value, and indeed necessity, of this there is not likely to be any question raised. Never, perhaps, since the Lord Himself said to His disciples, "Come ye yourselves apart and rest awhile," thereby inaugurating the first Christian "Retreat," has life been so crowded and hurried as it is for most of us at this present time. "The world is too much with us," and if we are to do our duty in it, and by it, we must now and again break away from its spell, and renew our strength by waiting in stillness for other voices than its strident tones; we must seek to breathe a serener air, and pray for a clearer and larger vision than any it can provide. We have watched an artist as he stood back from his canvas, that he might judge of his work as a whole. Even so it is good for us all to withdraw sometimes from our work, for the sake of our work. Those who have experienced it know well how after

the days of a "Retreat," which has been sufficiently prolonged to enable the mind to fix itself without distraction, a truer sense of proportion has been gained, details which had assumed undue importance have been reduced to their proper size, while heart and mind have been strengthened and calmed by a fresh realisation of the spiritual order, and by a fuller understanding of the Pattern on the Mount. There have been days in the history of the Church in which, we cannot doubt it, a call came to many devout souls to withdraw for life from the common engagements of society in order to give themselves to uninterrupted contemplation and intercession, and that on behalf of their brethren militant in the world. We are certainly right in judging that for the vast majority of us there is not this call to-day, but it by no means follows that we can hope to fulfil our no less difficult vocation without the aid of deliberately provided intervals in which to seek some of the fruits which belong to the life of solitude. The first and most obvious purpose of a "Retreat," then, is to furnish an opportunity for temporary withdrawal.

But a "Retreat" is not only a withdrawal;

it is a withdrawal in company. In order to make it, several persons must combine together. Men as a rule meet with men, and women with women; but there must be a united gathering of a certain number who are filled with a common desire and purpose. Now, in regard to this second feature, there has been in some quarters a disposition to question and hesitate. A few years ago a well-known clergyman, when the subject was under discussion, declared with much emphasis that in his opinion the best way to make a "Retreat" was to get away and spend a day alone with a Bible on a Welsh mountain side. His wish, when he wanted spiritual refreshment, was to be undisturbed by the presence of others amid surroundings where he might know what it was to be alone and yet not alone. None of us would wish to utter a word that might seem to call in question the possibility and the value of such individual communing with the unseen, whether in the privacy of the chamber or in the solitude of nature. Our Lord's own example would rebuke us if we did anything of the kind. And yet we may rightly feel that there is another side of the matter which has to be considered, and in regard to which we are not without the

teaching of the example of our Lord. We are bound to remember that solitary withdrawal for unbroken contemplation is a thing which it is easier to speak about than to practise with any good success. When a man assures us that he has no need to come to church because he finds it more profitable to read the Bible at home, our most charitable inference is that he must be an exceptional person. For most of us the effort of sustained private devotion is scarcely possible apart from the support which is to be gained from co-operation with others. And this fact of experience is in our time being explained to us on psychological principles which are to be recognised in the deepest workings of our mental and spiritual constitution. We have understood for long that we can *do* more together; what we are beginning to realise afresh is the far profounder truth that we can *be* more together than apart. The life-pulse beats more strongly, thought is keener, vision is clearer, our grasp is greater, when we act in unity and harmony than when we rely upon what can be achieved by us as separated individuals. That is why fellowship invigorates us and enlarges our capacities. Accordingly an Apostle bids us believe that "with

all saints" we may hope to learn what passes the knowledge of any single saint: even as an Old Testament prophet had predicted that "the glory of the Lord" would be "revealed" when "all flesh" should "see it together." And can we doubt that this was why a Greater than all Apostles and prophets chose to use the class method in teaching; why He promised an especial blessing to the "two or three" that should meet together in His name; and why He Himself gave the invitation to His disciples as a body when He said, "Come ye yourselves apart and rest awhile"? Without undervaluing in the least the worth of private study and devotion, we are justified in expecting even richer gains from the united endeavour of those who have prepared themselves with one heart and soul to seek the Lord. "It is then we feel the fulness of the grace for which we pray." We do well when we withdraw together in order that we may ask for such a measure of blessing as is beyond our grasp as isolated units.

But there is one further feature of a "Retreat" about which something ought to be said. It is the fact that it is always held under the charge of a single conductor. There are those who are

inclined to hesitate and to ask why this should be regarded as a necessary condition. Might not the gathering quite as usefully take the form of a Conference or a Convention at which several speakers would be called upon to contribute, with or without a more general discussion? Have not such meetings been exceedingly helpful and inspiring? And is it not an advantage to have variety in the teachers and the teaching? These questions are natural enough, but they can be readily answered. No one who has had the privilege of attending Conferences and Conventions, carefully arranged and wisely conducted, for the promotion of the spiritual life, will have any doubt at all as to their interest and usefulness. But this does not mean that they can take the place of a "Retreat," or do its particular work. The spiritual atmosphere created by them can be of great value, and the same may be said of the harmony amid diversity which has often characterised the utterances of speakers who have approached their subject from very different standpoints. But they cannot be expected to provide the unity of thought and devotion, the detachment, the freedom from distraction, the singleness and simplicity of aim which are

sought and attained in a good "Retreat." The result in the latter case is due partly to the fact that those who attend are linked together in a special way as being engaged in similar work, or as belonging to the same ministerial order, or the same sex. It is due even more to the fact that the direction of the intellectual and spiritual activities is in the hands of a leader who by his gifts and experience is fitted for the difficult and responsible task. In a "Retreat," moreover, there are generally opportunities for personal help besides that which can be given in the addresses and combined devotions. Such help has to be asked for, and it can only be given in the measure permitted by the strength of the conductor. But many will bear witness that for them the most abiding gain of a "Retreat" has come through the word of personal counsel, which brought the light that was needed upon a perplexity, the guidance towards a clearer self-knowledge that had been long prayed for, or it may be a deepening of penitence and strengthening of confidence in God. No doubt the type and method may with advantage be varied, it is all to the good that this should be; but a "Retreat" would cease to offer what it has hitherto

provided if this principle of the single leadership were to be abandoned. And with all humility it may be said that a change in this respect would mean a departure from the pattern which was set by the Lord Himself in His own " Retreat " for His disciples.

There has been no desire to suggest that the need for " Retreats " is a need that is necessarily felt by us all. They are a special kind of help which have appealed to many in the past, and which, we may be certain, will appeal to many in the difficult days that are before us. Some who read this may be led to think that such aid might be of real help and comfort to themselves. Our counsel to them is that they should avail themselves of the opportunity when it offers of bringing the matter to the only decisive test, the test of actual experience. We have the highest authority for advising them in such circumstances to " Come and see."

The Organisation of Retreats

BY

THE REV. CANON C. C. BELL, M.A.

LET it be understood that in this chapter I have mainly before me what, for want of a better name, we call the "Popular Retreat." This title must be understood to refer rather to the object and scope of the Retreat than to its effect. The word *popular* is used in ordinary parlance to signify attractive and generally acceptable. We do not use the word in this significance when we apply it to a Retreat. We mean that Retreats of this kind are specially organised and arranged *for the People*, in distinction from Retreats which are specially organised for Clergy, Sisters of Mercy and people of advanced spiritual attainments. This latter kind of Retreat has been in vogue for many years in the Church of England and, for purposes of

distinction, we will call it the "Devotional Retreat."

The subject of the Organisation of a Retreat would appear to cover three matters.

(*a*) The Place for the Retreat.

(*b*) The People for the Retreat.

(*c*) What we are to do with the people when we get them to the place.

I

The Place for the Retreat

It will be obvious to those who read the other chapters of this book that the place for Retreat must provide three things—Quiet, Comfort, and Atmosphere. These three qualifications are desirable in a place for "Devotional Retreats." But such Retreats can be and often are held in towns and cities and under circumstances where atmosphere is created rather by the people than by the place. This because the people who come to a devotional Retreat come because they want to make a Retreat. Environment matters much less to them because they have a set purpose and they know what they are going to do. They find out the Retreat and attend it. It is

sufficient that such Retreats be notified, as e.g., in the columns of a Church newspaper; the spiritually keen people will send in their applications and attend them. In the case of the Popular Retreat we are on different ground. Here we are making a definite effort to persuade ordinary people, of no special religious experience, to come apart for a day or two and face the great realities in the rest and silence of a time of retirement. Therefore we must make things easy for them and attractive to them. They will need obvious and striking quietude. Not only must the place be quiet, it must also, as far as possible, provide against opportunities and dangers of disquiet. Secondly, it must be comfortable, and, if possible, beautiful, surrounded by all the things which make solitude lovely instead of lonely. It must offer real comfort and rest to tired men and women and be free from the little discomforts and disorderlinesses which irritate and annoy a person who is making a first venture on a new experience. Thirdly, the place must provide the right atmosphere whereby the soul will, to a large extent unconsciously, be inhaling the fresh air of holy influences.

For these purposes then, the ideal thing is a

Retreat House. And it must be urged that no substitute can be really and ultimately satisfactory.

However, since the providing of Retreat Houses is a costly business it will be well to mention and briefly consider some of the other possibilities as to places for Retreat. First of all we should place the Theological College during the time of vacation. First, that is to say, as regards suitability. With regard to actually obtaining the use of such colleges, things are not always as simple as they appear. Many of them are being used for Retreats for old students in vacation time and there is not a little difficulty in making arrangements for a domestic staff when the College servants are for the most part away on holidays. Many of the Theological Colleges are situated in the very midst of towns or cities and are therefore unsuitable for Popular Retreats, though they fit in very well for the requirements of a Devotional Retreat. Probably a good many Theological Colleges are practically closed during vacation time, and the opening of them out for a Retreat means a great deal of labour and expense both by way of preparation before the Retreat and also by way of cleaning

up afterwards. At the same time, most of our Theological Colleges have been heroically generous in opening their doors for Retreats of all kinds during vacation time. Other Colleges and Schools would be a second possibility. Many of the aforementioned difficulties would again present themselves. Blackboards, maps of Ancient Greece and busts of Minerva, etc., do not help the atmosphere; moreover they excite curiosity and are apt to take the mind away from the matter in hand. Anything which sets a person's mind to work reconstructing the life of the ordinary inhabitants of the place is apt to be too engrossing in view of the object of the Retreat. These difficulties are not named in order to prevent the temporary use of places as above for the purpose of Retreats. In the vast majority of cases, at present, it will be necessary to make use of them where possible. Only it must always be kept in mind that they are temporary expedients and that Retreats cannot have a fair chance until they can be held in a proper Retreat House. One other possibility must be mentioned. Sometimes it is possible to obtain the loan of a country house with a park or garden for the purpose of a Retreat. I say *sometimes*

advisedly, because the owner of a country house who is willing to do this is, so far at any-rate, a rarity. There are just one or two owners of country houses who practically turn their homes into Retreat houses during the summer months. Words fail one to express one's admiration of their self-sacrifice. The wonderful thing is that they do not seem to think that they are doing anything out of the way. And they treat their guests as though they had done them a favour in accepting their hospitality.

And now to consider the ideal—the Retreat House situated and arranged so as to provide the best possible environment.

It should be in the country within a mile of a railway station and it should have a garden and grounds. It should not be in or very near to a seaside resort, because we are not out to provide or promote trips to the seaside. It is important that our guests should be able to wander about at their will without coming up against old friends who are taking a week-end at the seaside. Moreover the influence of a Retreat would be marred if recreation times were spent on the foreshore or esplanade with their usual holiday attractions. Boating and

bathing are apt to end in accidents, and such things, even when they are only slight, cause a fuss and flutter which militate against a genuine atmosphere of quiet. An ordinary country house standing in its own grounds about three-quarters of a mile from a village and railway station can always be converted into an excellent Retreat house.

The Institution-like Retreat Houses on the Continent possess many and great advantages. They are planned and built for their purpose with a foresight which is simply wonderful. Everything is arranged so as to avoid noise and disturbance and to promote order and peace. The arrangement of rooms makes it possible for guests to pass to and from chapel or dining-room quickly and quietly. Even the grounds are laid out so as to invite solitude. In spite of all this, the Retreat Houses of the Continent are wonderfully homely, and the guests never seem to feel that they are being "dragooned."

In connexion with some of our English religious Communities, there are Retreat Houses arranged, to a great extent, on the Continental plan. The numerous guests who find their way to these houses do not seem to be unfavourably

impressed by the outward "regularity" of the arrangements. Many find it particularly helpful. But probably the majority of them come from parishes of a certain type and are well prepared for what they find.

In considering the question as to what will be the best kind of Retreat house for the normal type of Churchpeople, one has come to the conclusion that the country house adapted affords the most feasible and satisfactory solution. Here systematic arrangements and external formality are to a considerable extent sacrificed in the interests of "homeliness." The ordinary Briton is terrified out of his life at anything formal. He is of course foolish to be so terrified, but the fact remains. On the other hand the normal Briton is hugely attracted by that subtle something which he calls "homeliness."

Therefore our country house should be spotlessly clean and neat, and simple in all its arrangements without being severe. It will avoid anything grand. Our guests must be made to feel "at home."

The requisite brevity of such a chapter as this forbids one to enter at length into the question of furnishing, but we may well take

for a model the simple furnishing of many of the Swiss mountain hotels where comfort and simplicity are admirably combined. The house should have at least twenty bedrooms. Gate-lodges and coachman's cottage will often provide three or four rooms each. These may be used for the Conductor and his assistants. But one of the Retreat staff should always be accommodated in the house itself, unless the Retreat House has a permanent clerical staff. In addition to a bed-sitting-room for each guest, there must be a common-room, dining-room and a lofty airy room for a chapel. Sometimes a coach-house can be converted into an excellent chapel.

The question of domestic staff for a Retreat House presents some difficulties. On the whole the best arrangement would appear to be this: a man and his wife with two or three lads under them. The man would superintend the serving of meals, oversee the attendance in the guests' rooms and, in fact, *mutatis mutandis*, act as butler. The lads would wait at meals and do housework. The wife would be cook and housekeeper with the assistance of a kitchen-maid.

The meals in Retreat must be simple, sufficient and good, and the cooking must be excellent.

There must be nothing haphazard or clumsy about the table arrangements. It is very important indeed that meals should "go without a hitch." All the more so because they are taken in silence whilst a book is read. Much benefit is derived by our guests from the reading at meals, but they cannot be expected to listen if the service at table is not faultlessly quiet and efficient.

Before turning to the next section of our subject, it is important to say that a very successful experiment has been made in the South of England with a novel kind of Retreat House.

It amounts to a sort of garden-hamlet built in a beautiful garden on a wonderful hillside. There are delightful woods all round it, bungalows and wood cottages and a row of cubicles with a verandah are scattered about, and there is a small corrugated-iron chapel, and a large dining-room in one of the bungalows. It is all extraordinarily informal, but in use it has been found excellently convenient for Retreat purposes. It gives a marvellous impression of liberty. There are many things about this particular place too sacred for words, but it seems quite possible that it is a more or less final solution of

the question—What is the best kind of Retreat House for Britishers? One fears, however, that this may not be apparent to people who have not visited this particular place.

II

The People for the Retreat.

Having got the house or obtained a temporary lodgment, how are we to get our people? If it is a case of a Devotional Retreat, it will be sufficient to advertise it in Church newspapers and make it known amongst Church Societies and Guilds.

But in the case of Popular Retreats, it is absolutely necessary, if we want to fill our house with the right kind of guests, to have an organised scheme for propagating the idea amongst our ordinary Churchfolk. We believe that a time of quietude and opportunity for thought, under careful guidance, will bring men and women to see the things of God as they have never seen them before. We cannot expect that they will all eagerly grasp the opportunity as soon as it is offered to them. Ninety-nine out of every hundred will say, "That is not my line," or "That

sort of thing is not for me." They must be allured and enticed—pressed to make use of the opportunity.

The Retreat or Retreat House is intended to serve a certain district. There must be a General Committee for the whole district, and it must consist of people who know the blessing of Retreat in their own case and are desperately keen on seeing that blessing extended to others.

The General Committee should consist of :—

(1) *A President.*—He must not be merely an honourable and dignified figure-head whose name will look well on a prospectus. It is possible to have an Honorary Presidents and Vice-presidents, but the President of the General Committee must be one who can work and inspire. He will be responsible for a great part in the task of propagating the idea of Retreats as a way to personal Communion with God. He should, if possible, be a capable and interesting lecturer who can go about the district giving lectures and talks and addresses on "What is a Retreat?" etc. He should be one who would prove himself acceptable to all classes. In short, the inspiration of the movement must come through him. He has to keep the Committee at work and oversee all

its activities. A good President of a General Committee will gather up all the threads of organisation and know all the details of the work.

(2) *The Secretary or Secretaries.*—The work involved in this office includes—

Keeping the central register;

Making out time-tables and prospectus of Retreat;

Correspondence with Conductor and assistants.

The central register is a register of the names of all the men who have been invited to attend a Retreat, together with notes of the result of the invitation. The names, etc., are supplied to the general secretary by the local secretaries, and therefore he must be in constant touch with them. He will supply to them the time-tables of Retreats and directions as to railway journeys, time of arrival, etc., which they will forward to the individuals who have accepted the invitation. He will also be in close touch with the officials at the Retreat House. In fact, he will be the medium between the local secretaries and the Retreat House. Where it is possible to obtain three secretaries, one would be Register Secretary, another House Secretary, and the third Retreats Secretary.

(3) *The Treasurer* will keep all accounts for the whole district, and will act as outside bursar of the Retreat House.

The members of the General Committee will be chosen for their keen interest in the work, and also because they are men who have influence with their fellows.

The Local Committees for the sub-districts should be exactly similar in their composition.

The President will guide and direct the energies of the sub-committee and make it his special care to spread the Retreat-idea in his sub-district.

The Secretary will keep the local register of invitations and send a copy of it to the General Secretary, with the results noted. He will receive from the General Secretary all necessary literature for distribution, e.g. : lists of Retreats to be held, time-tables and Retreat literature. He will forward to the General Secretary the names and addresses of the men who have accepted the invitation to a Retreat, and will supply to the men all particulars as to railway facilities, etc.

The Treasurer will receive all local subscriptions and donations towards the Retreat House, and if there is a system of monthly payments by men

who wish to go to Retreat, he will collect the same and forward all money to the General Treasurer.

The Members of Committee will undertake the work of visiting those who have received invitations and encouraging them to accept the same. They will be chosen for their knowledge of and influence with the men of their locality. Thus they will be competent to give reliable advice as to the issuing of invitations.

At first sight this may look like over-organisation; but experience, so far, goes to show that neglect of organisation has been responsible for many failures which might otherwise have been successes. We cannot and we must not expect that our Retreats will fill automatically, that we need do nothing but provide the opportunity. We need unflagging persistence in the work of invitation, and consummate tact therewith. The idea of going to a Retreat is not merely unfamiliar to the ordinary Briton; it runs counter to all his preconceived ideas and religious habits. Therefore we must have our eyes open to the fact that it is much easier to provide places for Retreat than it is to attract the guests to fill the places.

III

The Retreat.

Finally, we approach the subject of the Retreat itself. Other chapters in this book deal with this question. The present writer is only concerned with it from the point of view of organisation.

The Retreat staff for a Popular Retreat of, say, ten to fifteen guests will consist of a Conductor and an Assistant. For any number over fifteen it is advisable to have two Assistants. It is a mistake to suppose that the work of an Assistant is less important than that of a Conductor. As a fact, the work of an Assistant is a vocation in itself, and calls for a man of very special gifts. It is quite a different work from that of the Conductor. An excellent Conductor may be useless as an Assistant, and it does not at all follow that a good Assistant will make a capable Conductor.

The Assistant acts as host and friend to the guests who come to the Retreat. He has a list of the names, addresses and avocations of the men who are to be under his care. He welcomes them on their arrival, takes them to their rooms, explains the arrangements of the house. Here is his opportunity to set the guests at their ease

and make them feel at home. All through the Retreat, he must be on the watch to supply the needs of his guests. He must be intensely sympathetic—with that gift of seeing what one wants before one asks for it.

The Assistant is responsible for seeing that silence is observed strictly during the prescribed times. Here great tact and great firmness are needed. However much one explains to those in Retreat that silence during certain hours is a necessity, one will find that certain guests misunderstand the meaning of silence. Often they think that it merely means no loud talking or laughter. They do not realise that silence means no talking at all. From sheer habit they will fall into conversation with one another and frequently those who want to be quiet are led unwillingly into conversation by a guest who feels that it would be strange and discourteous to meet a fellow guest and not "pass the time of day." But experience shows that if the rule of silence is not strictly observed, it breaks down altogether. "Our retreat has become a conversazione," said an observer of such a *débâcle*. Now the Retreat cannot possibly exercise its influence without the silence, and therefore the

Assistant must be ready to exercise the supremest watchfulness and tact in order to stop talking. Those in Retreat may always talk to the Assistant, and when he sees one of his charges victimising another, the Assistant must step in and carry off the conversationalist for a walk and talk on the subject of the objects of Retreat, and how they are promoted by a loyal observance of the silence rule. Most important of all it is to remember that the Assistant has the spiritual care of his guests. He must encourage them to bring to him their difficulties, and must note and visit with help and encouragement those who appear to be ill-at-ease in the Retreat. A good Assistant is quick to see when he is wanted, and skilled at avoiding anything which would savour of intrusion.

It is most important that every guest should get a quiet twenty minutes or half an hour *in his own room* after each address, and the Assistant can be most useful in helping to secure this.

The Conductor's work is to give the addresses and to interview any guest who expresses a wish to see him.

Recreation times will be long or short, many or few, in accordance with the circumstances and characteristics of those in Retreat. The

common-room should have boxes of games for recreation hours on wet days, and there should be a good stock of deck chairs which can be taken out into the garden. In hot weather it is often a great help to have intercessions and devotions in some convenient part of the garden. A portable harmonium is an invaluable asset. The guests will often enjoy practising hymns in the open air. It is good to have as many little variations of this kind as possible.

The Services in a Retreat will be, first and foremost, the Holy Communion, which will be celebrated daily; Matins and Evensong will probably be said daily; but in certain kinds of Retreats it is better to have simple devotions in place of Offices of Prayer. Many of our guests will not be accustomed to "saying offices."

Retreats may last for one day, two days or three days. The week-end Retreat is a one-day Retreat and begins on Saturday evening and ends early on Monday morning. A two-day Retreat begins, say, on a Friday evening and ends on the Monday morning. A three-day Retreat begins, say, on a Friday and ends on the Tuesday morning. The three-day Retreat is the ideal at which we must aim.

It is difficult to write about the expenses of a Retreat with anything like confident exactness. A Retreat House will hold Retreats for poor people and for well-to-do folk. The well-to-do will naturally be ready to pay more, so that the poor may be enabled to pay less.

In the ordinary way a one-day Retreat should cost about 6*s.* a guest; a two-day Retreat, 8*s.*; and a three-day Retreat 10*s.* to 12*s.*

All through this chapter one has spoken of "guests." But they are paying guests. Exemption from payment does not tend to emphasise the value of Retreat. When they can do so, they prefer to pay their own way and, over and over again, will add some thankoffering for the blessing which they have received.

Devotional Retreats do not as a rule call for the services of Assistants unless the numbers are very large. Retreats for the Clergy are organised in so many centres, nowadays, that it is scarcely necessary to dwell upon methods of organisation. These Retreats will involve complete silence during the whole of the Retreat, and should last, at least, three whole days. They can well and easily be organised in any country Rectory or Vicarage where it is possible to secure

a certain number of bedrooms in the village. Meals should always be taken in common.

Every Retreat should end in a definite resolution on the part of each guest. The hope is that, in future, Retreats will stir in our people a sense of their missionary responsibility. We must send our people out of Retreat fired with desire and purpose to encompass, by God's Grace, the conversion of some other soul.

We look to the Retreat movement to bring into being an "Apostolate of the Laity."

Those who have been in direct Communion with our Lord in Retreat will have heard His word and received His commission—"As the Father hath sent Me, even so send I you."

The Conducting of Retreats

BY

THE REV. PRINCIPAL GUY WARMAN, D.D.

NONE must read this article and expect to find a dogmatic pronouncement on Method by a past master in the art. It is simply the thinking in print of one whose limited experience must make him modest. If confidence that the occasional drawing apart from the world for quiet communion with God is a real help and a great need for most men in these times of stress and strain is a qualification for a share in such a book as this, the writer yields to none in asserting the possession of that claim. This confidence and the desire to help the movement are the things which have set him writing. He desires therefore to be suggestive, not dogmatic. He has ideas as to the relative value of the suggestions and their relative helpfulness, but he is too much a learner

to claim for any the sanction of wide experience or of extraordinary success.

There is another reason for the absence of dogmatic assurance. If the Retreat movement is to gain a real hold in the Church of England, or if its blessing is to touch every class in the community and every school of thought in the Church, it must be a living movement, and life is capacity to adapt itself to ever varying environment. The movement will not live if its methods be stereotyped. Much of its strength will lie in the fact that every class in the community will make its demand upon it and every school of thought in the Church will bring its contribution to it. But there will be an even larger variety than this. The personal equation in the case of the Conductor, the varied circumstances of the retreatants, the particular organisation in the Church's life which has called them together, the subsidiary purposes for which they have come, all these things will help to bring the variety of vigorous life.

How then is a retreat to be conducted ? But purpose comes before method and permeates it afterwards. What is our purpose ? In the literature upon Retreats which already exists it is

interesting to notice that each writer is quite sure that the one purpose which he has in mind is the right one and the only one, and yet the writers differ. We cannot do better than go back to the purpose and method of the Master. He ordained twelve that they might be with Him and that He might send them forth to preach. He said to them in the midst of their busy work, "Come ye yourselves apart and rest awhile." These are the purposes of retreat: rest is one, preparation for service is another. Men go forth from the presence of God to be Apostles and to turn the world upside down. Perhaps it ought to be noted that this apostolic service is a consequence rather than an immediate object. The main training of the twelve was a training in character and in faith rather than in pastoral work. Men and women come apart from the world for a brief space and they come with many needs: faith has grown slack and the vision of the Eternal clouded, sin has grown strong and they have failed in the wearisome battle, the means of grace have become mechanical and those who use them find no help, character has seemed to drift backwards and Heaven is farther away than ever, service, their own particular piece of service, has been badly

done and they can do no better, life is wrong and they know not how to put it right. So they come to us and we have to try and teach them how to get their life into the right perspective and to catch a vision of God. Thus in all humility and with the anxiety that still trusts, the Conductor ponders over his task. He must help them to find rest, he must educate them, he must clear their vision so that Brother Lawrence's Practice of the Presence of God, begun in those quiet days apart, may become a permanent fact of life.

This is the main object in view, put it in what form you will, but never really changing. There are subsidiary objects. Sometimes the Retreat is for some special class in the community : clergy or teachers, social workers or nurses, come to be helped. Men who are educated in the intellectual pursuits of life, men who are educated in the rough school of business or workshop, feel their need and come to find supply. In each case there must be the touch of sympathy between helper and helped. He who guides must understand or he cannot guide. He must not only be a student of the social organism, he must be a student of human nature. He must be ready to give sym-

pathy to the stricken, courage to the neurotic, and practical religion to the sentimental pietist, and he must learn to distinguish the one from the other. Above all he must keep the great purpose in view, to work and to pray that Christ may dwell in their hearts, that God may work in them both to will and to do.

During the Retreat the Conductor will guide the minds of those who come by the giving of addresses. However long the Retreat lasts there will probably be two or three a day. Round them will centre all the other happenings of the days of retreat. From one point of view they are the most important things, not because other things are less important, but because they will receive their impulse and direction from them. They must not be sermons. They are better given from a chair than from a pulpit. To use the phrase of common parlance, they are heart to heart talks. There must be one great point in each, preferably not more than one. They must not be detached from each other. They must be even more closely bound together than the sermons in a course. One is given; it is meditated upon and thought over; so preparation is made for the hearing of the next. We do well to bear in

mind that they are to be occasions for meditation. It increases their value if, at the end of each, the great point is simply and clearly stated, and one or two sub-headings reiterated. Let two or three questions be suggested which may be pondered over. If they are carefully framed it sometimes helps if, after the address, not before, they are distributed in writing amongst the retreatants.

It is of course impossible and it would be futile to suggest subjects or lines of treatment. Just as an illustration and not at all as an example the writer ventures to indicate the line taken by himself, not he hopes without helpfulness, at a three-day retreat. On the first day a reminder of what God is to us, based on the Doxology to the Lord's Prayer. We live in His kingdom, by His power, to His glory. On the second day a study in Christian character and service,[1] sin not being forgotten. On the third day an effort to bring home to the retreatants the value in life and service of those varied helps which we call means of grace. It is well that on the first night

[1] In the Report of the C.E.M.S. Committee on Retreats this point is emphasised: the course of instruction given should deal with the fundamentals of the Christian life, and lead up to an appeal for personal consecration in seeking to win men for Christ.

of the Retreat a very simple opening talk should be given about the general purpose of the gathering and the method of life to be followed during it.

One other matter must be dealt with and delicately dealt with. There are schools of thought in the Church. One hopes and believes that the divisions of mere party are disappearing, but schools of thought remain. We all belong to them however loosely we may sit. We should not be worthy of the call to guide others unless we had convictions of our own. Something must be said about our differences, it need be but little. There must be no controversy in a Retreat, there must be nothing controversial in our addresses. This does not mean that things which have been matters of controversy must be avoided. If they were we should lose many of the things that matter most. It does mean that they must be handled in the spirit of the utmost charity, that positive statement must take the place of negative condemnation, and we shall find, as we always do, something of that fundamental unity which enables schools of thought to help each other. The various diocesan conventions which have been held of late years and which have called to their several platforms men of the very

widest divergence of view have proved most happily that when we are engaged in an enterprise of helpfulness controversy is stricken dumb.

But the addresses are not everything. They must become occasions for meditation or they fail of their purpose. Professor William James, in his *Talks to Teachers*, tells us that the great maxim which the teacher ought never to forget is this: no reception without reaction, no impression without correlative expression. And he adds: "An impression which simply flows in at the pupil's eyes or ears, and in no way modifies his active life, is an impression gone to waste. It is psychologically incomplete. It leaves no fruits behind it in the way of capacity acquired." If this is true for children and in the psychological sphere, it is infinitely more true for adults and in the spiritual sphere. "Hearing sermons" is a good thing, but reaction upon hearing is better. The reaction of the mind comes first and means meditation. The reaction of the life follows and means character and service. In the hurry of life we have lost the faculty of this mental reaction, we have syncopated it almost to non-existence. It is in the reviving of it that retreats can do so much. Part of the time and especially

the time after each address must be spent in meditation. We shall need all the helps that we can get; a quiet room, a quiet garden, or a quiet chapel; absence of correspondence and of conversation; matter for meditation either in the form of a selected passage of Scripture or of some simple devotional literature, or of some thoughts or questions suggested by the conductor. Prayer will never be absent. All useful meditation is actually if not literally in the posture of prayer. Meditation is difficult and we must be patient with ourselves and much more with others. Attention can only be held for a time, and must be helped. As a habit of life it is worth the learning, and like all good habits is better taught by sympathetic helpfulness rather than by peremptory insistence.

Silence is a help to meditation and brings us to talk of a matter about which the most experienced conductors of retreats are not agreed. Some believe that abstention from conversation should be complete and absolute for the whole period of the Retreat, others are not quite so exigent. The present writer feels bound to throw in his lot with the latter. He would do it, however, without condemning those with whom he

disagrees. Silence throughout, if it come without undue irksomeness and unhappy restlessness, has great advantages. On a Quiet Day for both clergy and laity it is always possible. For a longer period it is often possible for the clergy and quite tolerable for those whose life is passed in intellectual pursuits. They are so largely self-contained and the help of literature is so great to them that silence imposes no undue burden. With ordinary men, however, the case is different. It is true they will loyally submit to silence if it is demanded of them, but it is difficult and irksome, and after a while irritating and unsettling. There is no need for us superciliously to think of them as weaker brethren. Their habits of life and their intellectual equipment are so largely different from ours that it would be unjust so to regard them.

But when all this has been said it must be at once added that periods of silence are essential to a Retreat, and it is remarkable how quickly and how much they are appreciated in cases where we should least expect it. There should be silence at least for a period before, and certainly for a period after, each address and each service. There should certainly be silence after the last

service of the day. Sometimes as a concession to those who are unfitted for complete silence conversation is permitted at certain meal times. I venture respectfully but emphatically to disagree. What we are most anxious to avoid is frivolous conversation, and there is no greater opportunity for the intrusion of the lighter type than the common gathering of the meal table. Much better that a book should be read then, interesting and not too heavy, and opportunity given for conversation at some other time. Conversation two by two is much more likely to be serious than conversation in groups, and the silence will be all the more impressive and all the more valuable if it is permitted. Working men, perhaps all men, have to be taught to use silence. It is worth while mentioning a small matter of detail at this point. As far as is reasonably possible the writing and receiving of letters, that is, conversation in writing, is to be deprecated.

One method of overcoming the difficulty as to silence has sometimes been found effective. It is again based on the psychological principle that there can be no impression without expression. It is reaction in speech under the guidance of the Conductor by means of one or two conferences

arranged to take place during the days of the retreat. The Conductor suggests subjects which shall be talked about. In his selection he must be careful to avoid the technical minutiae of Christian work, and to remember the particular conditions of life of those to whom he is ministering. He must preside at and guide the discussions. He need not talk much, perhaps the less the better, so long as he sum up the result and the lessons at the end. He must be ready to curb unwise talking, firmly but with kindness to restrain the garrulous brother who will almost always be present. Otherwise he can let the discussion take its course. It will often make friendships or cement old ones, it will give a sense of unity and brotherliness, it will translate into life lessons which the men have not only heard talked about, but which they have talked about themselves. As specimens of the kind of subject that the writer has in mind he ventures to print the following. They formed the basis of three very happy conferences, each lasting about an hour and a half, with a little band of laymen gathered in Retreat.

1. Personal Witness to Christ in the daily life, and the difficulties of witness.

2. The obligation to win others for Christ and the best method among relatives and friends, in the parish, workshop or business.

3. The attitude of men towards foreign Missions, and the ways by which men can help to win the world for Christ.

Much thought and care must be given to the arrangement of the devotional life. At the end of this chapter some simple specimens of time tables are given, collected from different sources and conveying the experience of different conductors. There are just one or two things to be said here. Holy Communion should begin each day. On special occasions of this kind, no matter what the common custom of the retreatants be, I imagine that the experience of all will agree as to the peculiar value in thus beginning the day with the Ordinance that Christ has given us, to help us realise His permanent presence in our lives and to appropriate the blessings which belong to His Passion and His Resurrection. With regard to the other services I am on the whole inclined to think that it is better to separate service and address. Morning and Evening Prayer should of course be said each day. There should be a service of intercession,

and the retreatants should be encouraged to present subjects for intercession. On the general question as to the use of the Prayer Book, as to the use of other forms, and of the place of extemporary prayer, there will be of course variety of opinion, and it is best so. Extemporary prayer by the Conductor ought to have a place, it helps the men's own prayers. It can well come at the end of each address and at such other times as the Conductor thinks fit. The Prayer Book must certainly have its place and that a very large one. Its careful use on such occasions helps to give a new meaning and a new value to our Prayer-Book services. Variety is valuable, and so all the many forms, ancient and modern, special and general, as long as they breathe the true spirit of our Anglican ideals, have their place. For clergy Retreats there is no more heart-searching and humiliating, in the right sense of the word, form of prayer than the Litany of Remembrance by the first Bishop of Southwell, Dr. Ridding.

Every Retreat will bring opportunity of dealing with individuals. The quietness of retreat, its opportunity for meditation, its heart-searching addresses, will lead some of those who come to unburden their minds about difficulties and to

seek counsel and comfort from the Conductor. People are shy and retiring about the things that concern them most. Opportunity must be given them and the Conductor must make himself available to their need. He has no opportunity of greater privilege or responsibility. In the quiet of his own room, or in the pleasant solitude of the garden, or even during a somewhat extended walk, conversations may take place which will change whole lives. The Conductor must be on the alert for opportunity, he must be sympathetic and discreet, he must avoid both formality and familiarity, he must be friend and pastor too. This part of the work will mean more effort and prayer than any other. It will sometimes be so onerous that if the numbers in retreat are large he should have a helper. At any rate he must never forget this side of his work, and he must spare no pains to do it well.

The length of Retreats will vary with the character and opportunities of the retreatants. Perhaps the ideal period is three whole days, the Retreat beginning with the evening before the first day and ending after breakfast on the fourth. For some classes of the community this will be too much. In many cases the exigencies of a busy

life will prevent so long a period. It is still worth while, entirely worth while, if only one whole day can be spared. It is in no sense a waste of time and trouble to organise a Retreat from Saturday night to Monday morning for busy men and women, if no longer period of time can be given. Ideals that are inadaptable to the exigencies of life are never really ideals of life. The Church has too frequently made mistakes in this direction and it must not make them again. If Sunday is one of the days of a Retreat it is perhaps best that its programme should not to any large extent be varied from that of the other days. Variation has little advantage and tends to confusion when confusion is least wanted. Ideally it were best that each Conductor should make his own programme, guided by the circumstances of the occasion and the needs and character of the retreatants. In practice, however, domestic and other arrangements will have to be considered, and in places where Retreats are often held, rarely altered. Three programmes are subjoined here. The first is that of a Retreat for clergy held so long ago as 1860 under the auspices of Bishop Samuel Wilberforce. The second is that of one for laymen conducted by the present

writer. The third is that of one arranged by the Bishop of Southwark's Evangelistic Council. In each case the programme for the full days is alone given.

I

6.45. Prayers and Holy Communion in college chapel.
8.0. Breakfast.
8.30. Service in church.
9.30. Short address with prayers in chapel.
10.15. Retire for prayer and meditation or spiritual reading till 12.
12 to 1. Unoccupied with special Retreat work.
1.0. Litany in chapel.
1.15. Dinner.
2.15. Prayer and short address in chapel.
3 to 5. Retire for prayer, etc., as above.
5 to 6. Unoccupied.
6.0. Tea.
6.30. Service in church.
7.15. Short address in chapel.
8.0. Retire as before.
9.0. Refreshment will be prepared in the college hall.
9.15. Prayers and retire for the night.

The prayers will be taken from those in use at Cuddesdon College and from Bishop Cosin's *Hours*.

Books recommended are Sherlock's *Practical Christian*, Andrew's *Devotions*, *St. Chrysostom on the Priesthood*, Wilson's *Sacra Privata*, Bishop of Oxford's *Lectures to Candidates for Ordination*, Pinart's *Meditations on the Suffering Life of Christ*, *Memoriale Vitae Sacerdotalis*, Bishop Brechin's edition.

It is earnestly requested that all conversation should be of a grave, edifying, and subdued character. "Qui non mecum colligit, dispergit."

II

7.30. Holy Communion.
8.15. Breakfast.
9.30. Address.
11.0. Morning Prayer.
12.0. Address.
1.0. Dinner.
3.45. Conference.
5.15. Tea.
6.0. Address.
7.30. Evening Prayer.

8.0. Supper.
9.30. Intercessions.

The rule of silence will be strictly observed from—

9.30 p.m. to 8.45 a.m.
9.30 a.m., to 1.45 p.m.
6 p.m. to 8.30 p.m.

III

7.0. Holy Communion.
7.45. Breakfast.
9.15. Mattins and address.
11.30. Sext and address.
1.0. Dinner.
4.15. Tea.
5.0. Evensong and address.
6.30. Intercessions.
7.0. Supper.
8.0. Discussion.
9.45. Prayers.

The writer has tried to touch upon all the matters which go to the conducting of a Retreat. He has said little or nothing as to the personal preparation of the Conductor. His real preparation is the habit of thought and prayer and

practice of all his previous life. He has a tremendous opportunity. It is an opportunity of service, and as he is preparing others for similar opportunities so he must prepare himself. The Master appointed twelve that they might be with Him and that He might send them forth to preach, and to have authority to cast out devils. In Retreat we are trying to do these last two things. Before the Retreat and during it we must be with Him. Thus only will come power and thus only will come real success.

The writer will close as he began. For all that is ineffective and self-assertive he craves pardon. For the rest he prays that it may be used to the glory of God and to the real welfare of the soul of men.

How to Make a Retreat

BY

CANON PETER GREEN, M.A.

FOR many years the making of a Retreat has been looked on by the majority of plain Churchmen and Churchwomen as a kind of spiritual luxury, if not indeed a kind of spiritual self-indulgence, reserved for people with plenty of money and little to occupy their time. The efforts of a number of individuals, and of one or two religious communities, to afford opportunities for ordinary men and women to make Retreats, the appearance of several books on the subject of Retreats either in England or abroad, and lastly the growing frequency with which the whole subject is now discussed in the press have all combined to arouse, in the minds of many people, an interest in the idea of Retreats and a desire to know how, when, and why a

Retreat should be made. The object of this paper is to meet and satisfy just that desire; to tell the ordinary Churchman, that is to say, what is the object of a Retreat, when it should be made, and how to make it so as to gain the best results. Let us then address ourselves to these questions.

(1) *What is the object of a Retreat?* There is no need to describe here the formal character of a Retreat, whether it is a short week-end Retreat for busy people or a longer Retreat for those able to afford the time. The sort of meeting-place selected, the hours, the addresses and times of silence, and the other practical details will be familiar to readers by report, or from what is said in other parts of this volume. Our question is not with the organisation of a Retreat but with its objects. What is aimed at, what is desired as the goal of all these special observances? I should reply mental and spiritual, yes and even bodily, *recreation* in the truest and fullest sense of that word. The over-taxed soul, the tired brain and nerves, even the weary body should benefit. The true object of a Retreat is clearly given in a sentence from the writings of Abbe Gerbet which Fr. Plater, S.J., places at the head

of his chapter on "The Need of Retreats" in his book *Retreats for the People*, *Tout ce qui fournit à l'âme une dose de calme, fût-elle très petite, est toujours un service rendu à la raison.*[1] "A dose of calm," there you have the true definition of a good Retreat. In the distracting conflict of duties, in the rush of daily work and not less exhausting daily pleasures, the whole man, body, mind and soul gets jaded and tired. Prayer and Communion with God should be, and of course often and indeed normally are, a cure for this weariness. A leading doctor speaking some time ago at a Medical Congress, pleaded for more faithful observance in all churches of the obligation of daily morning and evening prayer, and for churches open to every one all day, on the ground that there was no rest cure equal to prayer. But unfortunately people do not always find in prayer the rest they seek, but, on the contrary, find themselves only the more fretted and harassed. Many people have said to me that they have risen from their knees only so much the more weary and irritable. I know

[1] Anything that supplies even a small dose of calm to the spirit is always a service rendered to reason.

exactly what has happened. They have knelt to pray; their thoughts have wandered; they have striven to hold their thoughts, by force as it were, to the subject in hand; their thoughts have proved only the more refractory, and so the process has gone on till their minds have become utterly exhausted. When this is the case it may be due to one of two causes. One is that they do not really know how to pray, or have adopted some method of prayer suited perhaps to some people but not to them. They need expert advice on prayer and should consult a wise and spiritually minded friend. But of that we cannot speak further in this place. But a second, and I think commoner reason for failure in prayer, and for mental and spiritual weariness and even irritability after prayer, is that the spirit is in need of rest, change and recreation. If a business man finds that he is getting irritable, unable to concentrate on his work, easily tired, and lacking in power, his doctor will tell him that he needs a change. "If you don't get away for a thorough rest and change," says the doctor, "you'll have a bad nervous break-down and I won't be responsible for the consequences." And that is what the

wise physician of the soul would say. And we may carry the analogy further. A sensible doctor would tell our business friend that he never ought to have allowed himself to get so run down. "I suppose," we can imagine him saying to his patient, "you've been trying to do without your annual holiday. What? Too busy to take one? Oh, that is all nonsense. There is no worse economy than trying to do without necessary rest and change. Your day and a half off, Saturday and Sunday, each week is not enough. You need your annual holiday." And so for many people the daily times of prayer and the weekly day of rest are not sufficient. You need your retreat at regular intervals. And I have myself noticed a further point of resemblance between body and soul. There is no surer sign that a man really needs a holiday than when he thinks it too much trouble to take one. When I find myself thinking that it is really too much trouble to go away and that I would rather go on quietly at work than face the worry of arranging for my absence, and winding things up, and packing and all the preparations for a holiday, then I know that I need one badly. So, too, if a man feels that the ordinary routine of

prayer and worship is more than he feels up to, let alone any special effort, then he should take it as a warning that he needs a spiritual rest and change. So in answer to the question when a Retreat should be made we may reply that it should be regularly at stated intervals every year, or at least every two years, like one's ordinary holiday, and that it should certainly be done when we feel unusually disinclined for spiritual exercise and at a specially low ebb of spiritual force and life.

But some one may reply: "If I find a quarter of an hour's prayer beyond me, how shall I manage several days or a week of it? If I can't keep my mind fixed on one sermon, how shall I do with three or four a day?" This kind of question, and I have often had such put to me, proves the mistaken idea that many people have of the real nature and object of a Retreat. A Retreat is not an occasion for a number of days of uninterrupted prayer, and still less is it an occasion for a series of sermons. The most successful conductor is the one who manages to direct the thoughts and stimulate the prayers of his hearers with the least amount of talking. Most conductors talk too much. But it is always possible,

fortunately, not to listen. Let us consider in some detail how to make a Retreat.

(2) *How to make a Retreat.* In selecting a time and place for a Retreat most people are more or less limited by considerations of business and of cost. But, within the limits of what is possible to you, the longer the time of Retreat the better. Many people think that they might be able to endure the strain of a two days' Retreat but would never be able to endure one lasting a week. This is a great mistake. If a Retreat were really going to impose a strain on the already over-taxed brain and spirit, it would be better not to make one at all. But a properly made Retreat is a rest and spiritual holiday, and the longer holiday you can take the better. I have known several cases when young clergy, making their first Retreat, have said at the end of the first day: "It has been delightful, but I do not think I shall be able to last out five days." And then at the end of the Retreat have said that they were sorry it was not going to last another week. Indeed there is one thing I must specially warn my readers against, and that is the mistake of supposing that there is any sort of resemblance between a real Retreat

and what is called a Quiet Day or Quiet Afternoon. Perhaps you have attended a Quiet Afternoon for Church Workers, where three addresses, tea, and a conference on "How to hold our Lads," have been crowded into a single Saturday afternoon between 3 p.m. and 8.30 p.m. You have come away utterly tired out, and have wondered, if that is the effect of a Quiet Afternoon, how you would ever stand a five days' Retreat. But really that is a very foolish, though very common way of reasoning. There is no more resemblance between a proper Retreat and a Quiet Afternoon than there is between a proper fortnight's holiday at the seaside, or in the Country, and a whole-day trip to Blackpool or Southend. You do not argue that because a whole-day trip beginning at six in the morning and landing you home about midnight leaves you worn out that therefore a quiet fortnight's holiday by the sea will do you no good. And equally you should not judge of the effects of a Retreat by those of a so-called Quiet Day. So, then, in choosing a Retreat choose as long a one as you can manage. From Friday or even from Saturday night to Monday morning is better than nothing. But three clear days, not

counting the day of going and returning, seems to me the least which will yield the full benefit of a Retreat, and longer still is better still.

Secondly, choose, if possible, a Retreat which is held in some College, Theological College, Community House or Retreat Hostel which has large grounds, or which is in the country. Sometimes Retreats have to be held in big towns where between the services you are obliged to remain in Church or else pass through busy streets. Thus much of the help of a Retreat is lost. It is a great blessing when the situation of the Retreat House allows one to walk up and down in silence in beautiful grounds during the times between the addresses, or to sit in some retired nook thinking over what has been said, or engaged in that silent mental prayer which may be enjoyed as fittingly when sitting or walking as when kneeling. Many people will echo the words which the late John Shorthouse, in his novel *John Inglesant*, puts into the mouth of Dr. More, the Platonist: "I would always be *sub dio* if it were possible. Is there anything more delicious to the touch than the soft cool air playing on our heated temples, recruiting and refrigerating the spirits and the blood? I can

read, discourse, or think nowhere as well as in some arbour, where the cool air rustles through the moving leaves." Choose, then, if possible, a Retreat which is held in some country place or somewhere where large grounds allow of real quiet and retirement. It is of course possible to be alone with oneself and God even in the midst of crowds, but this requires a certain spiritual effort, and a Retreat is a time when the soul should be given all the help possible.

Thirdly consider carefully whether you desire, or do not desire, a Retreat at which conferences are held in the afternoon on social and religious topics. Personally—though I know many excellent people would disagree with me—I feel that such conferences are not advisable. Indeed to hold a kind of debating society meeting in the afternoon, as I have known done at two Retreats I have attended, always seems to me to undo much of the good done in the morning. But, as I have said, many people will not agree with me on this point.

Having chosen your Retreat, take with you when you go to it (*a*) your Bible and book or books of private devotion, (*b*) a notebook and pencil to take notes of the addresses, if you

should want to do so, and to contain the record of any ideas which come to you, any schemes for your future devotions, any rules of life you may draw up and any good resolutions you may make, and (*c*) a good devotional book, or book of church history or doctrine, or interesting religious biography which you can read if you want to. Many people, finding themselves with, say, two hours of silence between the first and second address, fall into a kind of panic lest they should not be able to employ all that time with prayer and meditation. But being in a panic prevents them either praying or meditating. If you have a book to read should you need it, this panic is avoided, and the chances are you will never open it. One lady told me she had taken a book into fifteen successive Retreats and never opened it. It was enough to feel it was there if needed.

When you get to the Retreat make up your mind to observe loyally the rule of silence. At some Retreats talking is only allowed from lunch till after afternoon tea—that is to say roughly, from 2 p.m. till 5 p.m., during the afternoon walk and the cup of tea which follows it—but in some the rule is much slacker. Where the

rule of silence is too slack it is a good thing to tighten it up for oneself and to resolve not to enter into conversation with any one except between certain hours. For silence has a wonderfully healing power. There is no surer proof of poverty of soul than a dislike of silence and an inability to be quiet, nor any better cure for such poverty than a few days of self-imposed abstinence from talking. M. Maeterlinck says truly in his book *Le Trésor des Humbles*, "Nous usons une grande partie de notre vie à rechercher les lieux où le silence ne règne pas. Dès que deux ou trois hommes se rencontrent, ils ne songent qu'à bannir l'invisible ennemi, car combien d'amitiés ordinaires n'ont d'autres fondements que la haine du silence ?"[1]

On the other hand, at any rate in one's first Retreat or two, it would probably be a mistake not to talk with a congenial friend during an afternoon walk, and a mistake to avoid all conversation during the afternoon cup of tea. And

[1] We employ a great part of our life in seeking those places where silence does not reign. When two or three persons meet they have no other care than to banish the invisible foe, for how many of the ordinary amenities of life have no other foundation than a hatred of silence.

this not only because a slight relaxation of strict silence may be good for the beginner, but because very happy friendships are often made in Retreats.

Another important detail is sleep. Few people get enough sleep nowadays and, since the connection of body and soul is an intimate one, an over-wrought and fretful soul is often the result of a tired and exhausted body. Therefore take as much sleep as you can. If you find that the quiet of the country and plenty of time spent in the fresh air enables you to sleep eight or nine hours instead of your usual seven, by all means do so. The bodily gain will react on the soul. If the hours of the early celebration of Holy Communion and of the last address are such as to curtail the time that can be spent in bed, do not hesitate to begin and end the day with the briefest possible prayers, saying the bulk of your morning prayers later in the morning during one of the times of silence between the addresses, and similarly saying the bulk of your evening prayers early in the afternoon.

At the times of the addresses do not try to do more in the way of taking notes than you can do with ease and comfort. It is far better to

run the risk of missing something interesting and instructive, which can probably be found at any time in some good book, than to miss the whole benefit of the Retreat which you may not be able to repeat for a couple of years or more. After all, the object of the conductor's address should be to direct your private prayers and supply matter for further thought and meditation. So when he has said something to start a promising train of thought you can quite safely and rightly abstract your attention and ignore the rest of that particular address. If, however, you find yourself able to take brief notes of the whole address, so much the better, especially if the Conductor follows the wise plan of suggesting subjects for prayer, meditation and Bible study.

The most important part of a Retreat, however, is certainly the times of silence. On your use of these much of the value of the Retreat depends. Now it may well happen that at first, say during the whole of the first day, you will find yourself restless, irritable, disturbed by wandering thoughts, and unable to pray. Do not let this worry you, and above all do not try to force yourself to pray. The wandering thoughts are

only the echoes of the world made more noticeable by the quiet in which you find yourself. If you do not worry they will die down and a healing stillness will reign in your soul. And as for a temporary inability to pray, it may be met by practising the art of remaining silent. If you cannot speak to God, it may be God's opportunity to speak to you. I do not know enough of Hebrew thought to know what meaning the Jews attached to the opening words of Psalm xlvi. verse 10, but I do know that thousands of Christian mystics have loved the words, "Be still, and know that I am God," because they have learned how, when a man's eyes are averted from worldly things and directed in silence into his own heart, the presence of God in the soul becomes a realised and experienced fact.

Man braucht kein Fernglas, in den Himmel einzusehen,
Kehr' dich nur von der Welt und schau', so wird's geschehen.[1]

If you find it difficult to gain inward silence and peace while kneeling or sitting, you may find it a help to go out into the garden and walk slowly up and down, up and down, along some sunny path.

[1] "One needs no telescope to look into Heaven; turn away from the world, and the thing is done."—Johannes Scheffler, *Der Cherubinische Wandersmann.*

Also a short ejaculatory prayer repeated over and over again, "Come, Holy Ghost, and fill the heart of Thy servant," or "Lord, hear my prayer," or any other similar short petition, helps some people. Do whatever you find helps you most, and soon, much sooner perhaps than you expect, you will find the soul displaying a wonderful freshness and elasticity and power. Not only will subjects for intercession and meditation throng into your mind, but you will be conscious also of the power to make the most of them and of your opportunity. I remember one young man who was much worried and depressed during the first day of a five-day Retreat, but who said at the end that he felt he could pray all day with pleasure and profit. There is a sound psychological reason for all this. Just as, in ordinary life, the man who is not in training and is taking little exercise uses but a small portion of his lungs in breathing, a great portion of them remaining practically passive and unused, so in the ordinary life of this world we use but a small portion of our true being, the greater portion of the soul remains asleep and unused, a part of what is called the sub-conscious self. Quiet, silence and the absence of distracting trifles

allow this sub-conscious self to rise to full consciousness and our spiritual powers are multiplied immensely.

As soon as you find your soul quiet yet active, peaceful and yet full of ideas and desires, you should make the most of your time for prayer, both personal and intercessory, meditation, silent communion with God and humble waiting upon Him. But even in this remember that a Retreat is less a time for prayer and worship than for preparing to pray and worship. What I mean is this : five days of prayer are good, but five days so spent that for a couple of years after you pray with more joy and power are better still. Try therefore different methods of prayer and different ways of preparing your intercessions, confessions and thanksgivings at Holy Communion. Draw up in your notebook a rule of life, sketch a scheme of Bible Study for the ensuing year, draft alternative schemes of prayer for different days and different circumstances. And don't trust to your memory ; have it all down in your notebook. A young man once said on the last day of a Retreat, " I should like it to last another fortnight and yet in a way I am glad I am going home to-day. I have all

sorts of new schemes of prayer and rules of life and I want to see if they will work." There, it seems to me, you have a picture of what a Retreat should yield: first of all new ideals and good resolutions and then zeal to put them to the test and spiritual power and energy to do so with success.

The History of Retreats in the Church of England

BY

THE REV. R. F. HURST, M.A.

IN this article an attempt is made to trace the origin of Retreats and their development in the Church of England, though owing to the difficulty of obtaining full information and the limitation of space, the writer fears it cannot be altogether adequate.

If we take the principle of Retreats in its simplest form, we shall find that the great religious teachers of the world have acted upon it and derived inspiration for their work by doing so. The Old Testament saints, our Lord Himself, and many of the saints of the New Dispensation have shown by the influence of their lives and effectiveness of their work, the value of retirement from the world for communion with God and meditation on the deeper things of life.

The Retreat principle is to be found deeply embedded in Holy Scripture. A few examples will suffice to show this. Moses needed the forty years' seclusion of desert life as part of the preparation for his life's great work. He was in the desert's solitude when the call of God came to him. After his forty days' communion with God on Sinai he gave the Israelites their Moral Law. The fruit of Elijah's forty-day Retreat on the Mount of God is to be seen in his restored faith, and the renewed courage with which he again took up his work. The life of St. John the Baptist can be considered as a life-long Retreat, and the effectiveness of his preaching was the result. And during the public ministry of our Lord there were occasions on which He withdrew, sometimes alone and sometimes with His disciples. His withdrawal into the wilderness was followed by His return in the power of the Spirit into Galilee. His work of preaching to the thronging crowds was preceded by rest in the cool sanctuary where the dawn broke upon Him kneeling in prayer. The great redeeming Passion-conflict followed the withdrawal to the Mount of Olives. Again, when His disciples were exhausted with their labours and they must

have been very much distressed, and their faith have been severely tried by the fate of St. John the Baptist, our Lord bade them come with Him into a desert place and rest awhile. It was to the disciples, waiting as they were bidden and continuing steadfastly in prayer, that the Pentecostal gift of the Holy Spirit was vouchsafed. And in the lives of St. Paul and St. John we find occasions of retirement which were signalised by blessings and revelations from on high.

Thus, when the principle of Retreats is seen to permeate Holy Scripture, and when periods of meditation, contemplation and prayer are found to be followed by an outpouring of blessing, we naturally expect to find Retreats become an established feature of Christian practice. In the early history of the Church we see that men began to withdraw from the world either as solitaries or in communities. The essential, underlying principle in both cases is that of the Retreat. This article is limited, however, to formal Retreats, that is to special seasons of retirement from the world, withdrawals from ordinary occupations and habits for short periods of time. The Dominicans, Franciscans, and Brethren of the Common Lot did much to extend

and systematise the simple Retreats of earlier days, and did much in the forming of plans for their conduct. But it was to St. Ignatius that the greatest advance in the development of Retreats was due. Of his *Spiritual Exercises* Canon T. T. Carter says: "... considering the wonderful arrangement and completeness of the spiritual exercises they must ever stand out among the great mass of similar writings as the creation of a new world of thought of an original character, and they have undoubtedly given an extraordinary impulse to the practice of Retreats."

In the year 1703 an English translation of a foreign work was published which contained instructions and meditations for a clergy Retreat. Its title was *Pastoral Instructions and Instructions and Meditations for an Annual Retirement for ten days.* In 1861 Shrimpton, of Oxford, reprinted it under the title of *A Plea for Seasons and Places of Retirement for Working Clergy.* Whilst, no doubt, other influences led to the revival of Retreats in the Anglican Church, the republication of this book would help to direct attention to the subject. Moreover, about this time a reaction was taking place, for men, tired of controversy, and realising how small were its

gains, desired that which is of supreme value—to know God, to realise His Presence within them and then to manifest Him to the world. As Canon Peter Green says in the *Treasury* for March, 1913: "There was perhaps nothing which Pusey, Keble and the other leaders of the Catholic Revival recognised more than the urgent need for the revival in England in the middle of last century of the spirit of prayer and devotion, and of the ordered life of intercession and contemplation. Mere bustling activity, mere regularity in the offices and observances of the Church would never supply what they felt to be necessary. . . . Hence the new activity of the Church in providing Retreats for Ordinands, Clergy and Church workers generally."

Of the actual restoration of Retreats Canon T. T. Carter says, in an essay which first appeared in the *Church and the World* in 1868: "The actual restoration of Retreats amongst us is, under God, due to a Society of Priests accustomed to meet in London, known as the Society of the Holy Cross. The first Retreat was held under the direction of a few of the brethren about twelve years ago." In Liddon's *Life of E. B. Pusey* there is an account of what was believed

by him to be the first attempt at a Retreat for Clergy of the Church of England. It took place in July, 1856. Seventeen or eighteen clergy were present, and were lodged and fed at Pusey's house at Christ Church. They met at half-past six to say prime and to prepare for Holy Communion at seven. After Communion they remained in church for about half an hour for prayer. Returning to Pusey's house, they said thanksgiving for Holy Communion, Terce over, breakfast followed, during which a meditation was read. Then they went to the Cathedral service at ten, returning to Sext, and a conference which lasted until two or three o'clock. This was on some such subject as conversion or confession. Dinner, during which there was a Spiritual reading, was followed by Nones and afternoon service at the Cathedral, after which the whole party took a short walk, returned to tea, to another conference and Compline and so to bed. This was repeated every day for a week.

To Bishop Wilberforce and his friend, Bishop Hamilton, the institution and encouragement of Retreats owes much. Bishop Wilberforce not only advocated Retreats, he also attended and

conducted them. To him Canon Carter dedicated his book of *Retreat Addresses.*

The Retreat movement in its infancy owed a very great deal to Canon T. T. Carter, of Clewer. In his life by W. H. Hutchings it is said : " Mr. Carter had a way of consulting others on matters of which he himself was a master. We have letters from the Bishop of Lincoln and Father B—— replying to such inquiries and deprecating the idea that they could instruct the Warden of Clewer who was not only in the habit of giving Retreats to Clergy, Sisters and others, but had written an essay on the subject and seemed in a special degree, as was acknowledged by all, to possess the ethos which appeared to be necessary for the success of such devotions." In 1893, he brought out *Retreats with Notes of Addresses.* They are memories of Retreats at Chislehurst, Cuddesdon, St. Augustine's, Canterbury, Hurstpierpoint and Cowley. Included in the volume is his essay originally published in *The Church and the World* in 1868, to which reference has already been made.

The late Bishop of Lincoln when at Cuddesdon organised and conducted Retreats, and his interest in the work continued to the end, as is

shown by the Retreats held at Lincoln. Canon Liddon also took a great interest in Retreats, though it was with the utmost reluctance that he consented to conduct one for Clergy at Cuddesdon in 1862. He was prevented from doing so by the death of a member of his family, and Bishop Wilberforce took it instead, but he fulfilled his promise the following year. The late Dean Randall who was present thus describes it: "It is needless to say that it was marked by all that intense earnestness, that directness of practical teaching and accuracy of theological statement which characterises all Dr. Liddon's writing and preaching. . . . Never were meditations better planned for use in the hours of retirement. Never was the spiritual and searching force of Divine Truth and its claim upon heart and mind more brought home." He would never give another Retreat, for he felt that he had failed in this, yet "He little knew what it had pleased God to do through him, and how his words in the Retreat would live on in the memories of all those whom he had so marvellously helped."

There was a natural development in the method of giving Retreats which indicates that the movement in the Church of England was spon-

taneous in its origin. Canon Carter, writing in 1868, says: "The first Retreat held at a country parsonage in Kent, as well as one held in the following year at Oxford, was attended by eight or ten priests and each lasted two days. There were offices of prayer and the celebration of the Holy Communion as usual; but in other respects these Retreats resembled more a meeting for mutual conference on spiritual subjects and private meditation than for such a course of teaching and connected contemplation as now forms the main feature of a Retreat. At the third Retreat held the following year, for the first time definite meditations were given, and after this the practice grew into the settled form now prevailing. The rapid spread of Retreats during the last twelve years is one of the cheering signs of the growth of spiritual religion in the Church of England. . . . They are at present held every year at about eighteen or twenty different places. They have received the express sanction and support of certain of our Bishops." Again, Dean Randall, in his Preface to *Retreat Addresses*, mentions Ditchingham; Keble College; York; Canterbury; Dublin; The Mission House, Cowley (since 1868); Cuddesdon and Ely Theological

Colleges; many quiet country parishes throughout the country; and Langford (where for two years Bishop Hamilton went into Retreat with several of his Clergy) as places where Retreats were held, in some cases for both Clergy and Laymen. And in the *Church Quarterly*, July, 1879, we read, "There are now not only Retreats for the Clergy, but for Laymen and those engaged in an active and busy life, for women, for boys and for girls."

At first the movement was dependent largely upon the interest which individual clergy were able to arouse in it, and on the death of these men the interest would to some extent be lost. So the movement lacked permanency until the religious Communities took it up and began to hold Retreats both for their own members and for the benefit of others. Annual Retreats were also established at West Malvern, where they have been held since 1873 at the House of Rest. At Newland, Malvern, three Retreats for the clergy have been arranged every year since 1899, and now owing to the number of applications exceeding the accommodation, it is proposed to build a house specially for this purpose, the site for which has been given by the Earl of Beauchamp.

In the North—at Mirfield—the Community of the Resurrection have held Retreats for clergy and laymen regularly during the past eighteen years, and members of the Community have conducted many Retreats for clergy, laymen and women in all parts of the country. Quite recently a new wing has been added to their house in order to accommodate more retreatants. The work of Canon Torr at Eastham, near Birkenhead, has kept the Retreat movement to the fore in the North-west of England. Feeling a call to offer his house in 1881 for a certain number of Retreats annually, he began and has since maintained the work with most encouraging results, so that about 100 Retreats have now been held for clergy and laity.

There are quite a number of Communities which have provided for the spiritual needs of women by organising Retreats. The Sisters of the Church have now been holding them for forty-five years at their house at Kilburn, while at the Retreat House in Lloyd Square, W.C., the Sisters of Bethany have been carrying on the work since 1868. In the South, too, the Sisters of the Holy Cross at Limpsfield, Surrey; and the Community of St. John the Baptist at St. Stephen's

College, Clewer; at St. Raphael's House, Torquay; at St. John the Baptist's Mission House, Newport, Mon.; and also at one or two of the London Houses of the Community, have held Retreats for women annually for many years. Whilst in the North, at Horbury, near Wakefield, Retreats for women and girls have been held by the Community of St. Peter for the last forty years. Recently an endeavour has been made to provide short Retreats for working mothers and other women, as well as for mill-girls, and the result has been most encouraging. These are some of the more important centres of Retreat work, but much has been done in other parts of the country, for instance by Canon Body, who held Retreats at Durham for clergy, laymen and women.

All this work could not be carried on without having its effect upon the Church at large. In the last few years, the Retreat movement has developed very considerably, and to a great extent this has been due to the slow but steady permeating influence of the Retreats of the last sixty years. Other causes have no doubt assisted in producing the present popular Retreat movement. Action and reaction are always seen to be the rule in the process of life. From the ma-

terialism of the last half-century there has been manifested in recent years a tendency towards the spiritual. When the Church generally was a dormant spiritual force, some clergy began the Retreat movement which has resulted in a great increase of spiritual and religious activity. So now it is becoming more and more recognised that if men are to live the spiritual life in an age of worldliness and materialism, when old social and religious ties are being broken or carelessly disregarded and in the increased hustle and strain of business competition, they must be given frequent opportunities of getting away from their normal surroundings to a quiet place where they may meet face to face with Him who alone can strengthen, sustain and keep them in their every-day life and activities. It has been seen, too, that if working men are to be drawn to Christ, it must be through men living and working with them, having the same difficulties and temptations to meet, who shall manifest in their lives the Christ who is their Master, showing His power and displaying the beauty of the Christ-like life. To procure such living agents, the method of Christ must be followed, men must be taken apart to be with Him.

Another influence is to be found in the popularising of Retreats amongst Roman Catholics in England. The benefits to members of that Church on the Continent were so great, socially as well as spiritually, that several large houses have now been procured in this country for the purpose of holding Retreats at suitable times for all classes of Roman Catholic laymen. Such work could not be carried on without having some effect upon other branches of the Church of Christ.

As a result of all these (and no doubt other) influences there has in the last few years been a great development of the Retreat movement. Agencies have sprung up in all parts of the country with the object of popularising and organising Retreats for all classes. In the North, in addition to Mirfield where Retreats are organised for clergy and shorter ones for laymen, the Committee for Laymen's Retreats has been instituted. Its activities cover the Dioceses of Manchester, Liverpool and Chester, and it has for several years organised three-day and two-day Retreats for laymen. A Committee has been formed under the auspices of the Archbishop for the purpose of organising Retreats in the York Diocese.

In London the organisation of Retreats for

laymen has been undertaken by the Society of St. John the Evangelist at St. Edward's House, Westminster, and again by the St. Paul's Lecture Society at St. Paul's Cathedral, though these are more like Quiet Days. More recently the Southwark Diocesan Evangelistic Council has arranged Retreats which have been held at Horndon-on-the-Hill, while the London Working Men's Retreat Committee has been formed as an outcome of the Retreats organised by the Rev. E. F. Paget when he was at the Christ Church (Oxford) Mission. A committee was also formed in 1913 for the purpose of meeting the needs more particularly of the business women and girls of London, and is known as the Association for Short Retreats. Its efforts have met with such success that a house has been acquired at Hendon where a regular series of Retreats is now arranged.

Some four years ago The Yews, Beaconsfield (on the main road between London and Oxford), was opened as a Retreat House for professional and business men. The opening of this and similar houses solely for this purpose marks a step forward in the movement. Experience has shown that houses with adequate accommodation, always available, well situated and having large private

grounds, are needed if the movement is to grow and the retreatants are to get the greatest amount of good spiritually, mentally, and physically from these times of retirement from the world. With such Societies as the C.E.M.S., the Brotherhood of St. Andrew, the Mothers' Union, and the Girls' Friendly Society advocating Retreats there is certain to be an increasing demand for them. How can the demand be met unless a number of houses are acquired for the purpose within easy reach of the great industrial centres, so that men and women in every part of the country can easily get to them. If some concerted scheme for opening Retreat Houses near the various centres of population could be carried out, the Church of England would show herself to be alive to the need of her members for spiritual rest and refreshment in these times of stress and strain. She would not only be providing as a mother for the spiritual needs of her children, but she would also be doing her utmost to raise up an "apostolate" of the laity, whose witness for Christ would be the means of drawing men unto Him.

Retreats in Other Churches

I

Roman Catholic

BY

THE REV. E. H. BUCKLAND, S.J.

THE revival of what are known as Closed Retreats has been one of the most remarkable phenomena of recent years in connexion with the spiritual life of the Catholic Church.

Some thirty years ago a Retreat for Laymen was considered a spiritual luxury, or, at least, only suited for those who were passing through some special crisis of their lives, or about to take a momentous decision, such as embracing the ecclesiastical or religious state. This is now all changed, and Retreats are looked upon as part of the everyday machinery for deepening and strengthening the spiritual life of the multitudes.

The first impulse in this great movement, as

in so many other cases, came from France. The idea was soon taken up in Belgium, and there it met with extraordinary success. In a few years there were established by the Belgian Jesuit alone no less than seven large houses, wholly devoted to providing Retreats for Laymen. These houses, thoroughly equipped, and provided with large grounds, carried on during the year a continuous series of Retreats, each of three days' duration. They were so well attended that over 12,000 men passed through them in the course of the year.

Holland soon followed the example of Belgium. A very large house was built at Venlo, and met with even greater success than the Belgian houses. For the past five or six years over 4,000 men, chiefly working men, have made Retreats each year at Venlo alone. Other houses were established, and the popularity and success of the work continue to grow. The extraordinary spiritual results stimulated the Catholics of England to provide similar advantages for the working classes in this country. It will, perhaps, be of special interest to dwell upon the institution and growth of the work in this country.

Up to 1908 there were few facilities for Lay-

men who wished to spend some days in meditation and prayer. Most of the Catholic Colleges had an annual gathering and Retreat for their old alumni. At Bishop Eaton, Stonyhurst College, Kinnoul, Manresa House, Roehampton, and one or two other places, there were a few Retreats for gentlemen, but beyond this little was known or done, and there were no facilities for men of slender means or scant leisure.

In March, 1908, the first permanent House of Retreats in this country was opened by the Jesuit Fathers at Compstall Hall, near Marple.

The main purpose was identical with that of the Houses established abroad, namely, to give all laymen, and more especially those of the working class, facilities for making Retreats under favourable conditions. In order to secure these ends the following points were kept steadily in view :—

1st. That none should be prevented from coming on the score of expense. Hence the fees were fixed so as to cover merely the actual expenses during Retreat, leaving rent, interest, taxes, wages, etc., to be raised by other means.

2nd. That there should be a regular succession of Retreats during the Summer and Autumn

months specially adapted for the working classes.

3rd. That the men should be completely separated from their everyday surroundings, and should have plenty of time for personal prayer and reflection.

4th. That the grounds should be as large and as attractive as possible.

These two latter conditions were fully realised at Compstall Hall, which is charmingly situated on the banks of the Etherow River, overlooking the Derbyshire hills.

Naturally enough the first year was an anxious one. The work was little known; there were many who thought it impossible that working men could be induced to sacrifice a portion of their hard-earned holidays to spend the time in silence and meditation; financial and other difficulties of all sorts were urged. The results belied them all.

Commencing in a humble way, as all good spiritual works should, as the year wore on the work became better known. There was a steady increase in the numbers, and by the end of the year 1908 over 270 working men had been to Compstall Hall.

The next year the numbers grew rapidly, and

it became apparent that Compstall would soon be too small to provide the necessary accommodation. Fortunately, the very fine grounds and buildings at Romiley, known as Oakwood Hall, were then in the market, and thanks to the kindness of the late Mr. Thomas Kay, the writer was able to secure them at a moderate cost.

The year 1910 saw a further increase of numbers, and since that time there has been no looking back. The yearly increase has not been very large (about fifty), but it has been continuously maintained. The most gratifying feature is that those who have been once to Oakwood want to come again. Hence there are now close on 500 men who may be looked upon as regular retreatants, and who regard their year's life as incomplete if they have not been able to devote three days of it to their own personal sanctification. These men form an ever growing nucleus assuring the prosperity and extension of the work.

RECRUITING.

A word on this head will be sufficient. In the beginning the difficulties were considerable. To many a Retreat meant a leap into the unknown —others were afraid of being chaffed by their

companions as being "pious." Few realised the boon which was being offered them. By dint of extensive advertising, visiting and addressing the men in the various parishes, and getting the Clergy interested, these initial difficulties were gradually overcome. But the best recruiting agency remained, and will always remain, the men themselves. A few zealous men in a number of parishes, men who could speak from their own personal experiences, and could testify not merely to the benefits derived, but also to the spiritual help and consolations they had received from those three days at Oakwood, were easily able to persuade some at least of their friends to join them the following year.

Over seven years have now elapsed since the first Retreat was given. Since then considerably more than 3,000 men have passed through Oakwood, and the work may, with confidence, be considered as established on a solid basis.

RESULTS.

The splendid results have more than compensated for the inevitable anxieties and worries incident to the foundation of the work of Retreats. Many signal conversions from a life of sin have taken place. Hundreds of others who

were good before have become exemplary Christians. All have returned to their homes, their hearts filled with that joy which comes of closer union with God—their faith deepened—their troubles lightened, and their charity and power to influence others widened and strengthened. The writer has received numerous letters from men of all classes testifying to the happiness they enjoyed and the benefits they received by means of these few days spent in solitude and prayer. Many have not hesitated to characterise them as the happiest days of their lives. One—a tram conductor from one of our big cities—said to me : " Father, it is like coming to Heaven." Another, a highly educated scholar and University Professor, writes : " Oakwood is the treasure-house of God's graces for the Catholic men of England. Many suffering souls have found peace there." And so instances might be multiplied indefinitely to show the impression the men receive. The best proof is that they come again, and come in spite of obstacles calculated to deter most people. Over and over again it has happened a man has worked all night so as not to lose his first day's Retreat, or that he has sacrificed the only days when he could take a holiday.

New Houses.

The development and extension of the Retreat work has gone on almost as rapidly in England as in other countries. Four years ago another House was established at Isleworth, near London. Two years later followed one for the Tyneside Catholic men at Whinney House, Gateshead, and quite recently a fourth has been opened at Airdrie, near Glasgow, for the Catholic men of Scotland. These Houses are worked on much the same lines as the Parent House, and promise to effect similar good. There is question of a fifth House for the Midlands, but the War has interfered for the time being with the execution of this project. Thus the United Kingdom will be divided up into areas, each with its own House of Retreats, acting as a centre of spiritual activity, and forming a body of laymen, who by their charity, good example, and zeal, will be able to co-operate with the Clergy in moulding the Catholic working men of England on Christian lines.

How the Time of the Retreat is Occupied.

It would be a very great illusion to suppose that a Retreat is a time of idleness. It is merely a

substitution of one kind of activity for another, of devoting the same energy, thought, and labour which we ordinarily employ in the affairs of this world for a higher purpose—the cultivation and sanctifying of our souls. All the faculties are exercised. The intelligence is formed to think seriously and deeply on the great problems of human life, man's destiny, his relation to the world in which he lives, to his fellow-men, and finally to God his Creator. The heart and the affections are raised and attracted by the beauty of the spiritual life, the lovableness of God and of Christ our Redeemer. The memory is trained to dwell on those things which feed the other two faculties of the soul with noble objects for their exercise. The lower faculties also have their work and definite purpose assigned to them. The whole man, with all his thoughts, his energies and powers, is employed in the work of spiritual regeneration and uplifting.

Each of the Religious Orders engaged in the work of giving Retreats has methods peculiar to itself. With the Benedictines the idea is peace and rest in union with God.

I am more especially concerned for the present with the methods of the Jesuit Fathers. The

basis and backbone of all Retreats given by them are the Spiritual Exercises of St. Ignatius. The points of meditation or instruction are carefully and fully explained by the director; they are illustrated by examples. Conclusions are pointed out, then the exercitants are left to think over for themselves what has been put before them. Their business is to pray for light, to use their various faculties, and to endeavour to apply to themselves and their own personal needs the truths that have been presented in a general way. This personal effort is a very important factor in the success of a Retreat. What we find for ourselves has far more influence over us than what we receive from others. Moreover, a beginning is thus made in the habit, to be continued afterwards, of reflecting seriously on religious truths. The order of the Exercises is followed very closely in these Retreats. A good deal of time is given to the Foundation Exercise on the End of Man. The mind is directed to the great questions of sin—man's redemption—the necessity of following and loving Christ our Lord, etc.

Each day there is a special conference on some matter of a practical nature, such as social work in the parish, the duty of helping the poor, the

responsibilities and obligations of the working men.

The remainder of the day is allotted to spiritual reading and other duties, special importance being attached to private prayer in the chapel, to the reading of the *Imitation of Christ*, Lives of the Saints or of distinguished Laymen.

The question of recreation is a much discussed one. The opinion of the writer is strongly in favour of allowing an hour each day after the principal meals. This is the invariable practice at all the Retreat Houses in France, Belgium and Holland. It has been the rule at Oakwood from the start, and experience has shown its wisdom. This recreation is not of obligation, so that those who wish to keep perfect silence all the time can easily separate themselves from the others. On the other hand, the recreation afforded has proved to be very welcome, and is also of considerable social advantage. The men get to know one another, to discuss problems of religious and social interest. They feel they are part of a body who are directing themselves to higher interests, and all working for the same noble end. These times of recreation are not without their lighter side; there is a good deal of innocent fun and chaff.

Thus, what with prayer, instruction, meditation and recreation, the day is fully occupied and passes only too quickly. Those who come expecting to find themselves revived by three days' constraint and solitude find the time all too short. The difficulty is not so much to get them to stop, but to return to their houses.

A word on the question of Retreats for women. Ample facilities have existed for many years in this country, for ladies wishing to make Retreats. In recent years the Nuns of the Cenacle and other religious communities have supplied this need for the working classes. At the present day there are a considerable number of houses in England which hold Retreats each week-end, and these are attended by children, working girls and married women. Their numbers amount to many thousands. Each year sees a very considerable increase, and the establishment of new houses.

Retreats in Other Churches

II

Methodist, Baptist, and Congregational

BY

SIR HENRY S. LUNN, B.A., B.Ch., M.D.

IT is rather difficult to say exactly how Retreats began amongst the Free Churches. The first Retreat, to the best of my knowledge, took place at Swanwick, on September 20 to 23, 1912. This was arranged by Wesleyan Methodists. Prior to that, there had been certain gatherings of what is called The Swanwick Free Church Fellowship, to which reference will be made later.

The Methodist Retreat at Swanwick, of which I was a member, differed essentially in its methods from the Retreat conducted by a member of the Community of the Resurrection on November

30 to December 2, 1912, when I also had the privilege of being present.

There was a great freedom about the gatherings as compared with the Anglican Retreat—a considerable lack of discipline—but, as Dr. Frere said to me when I saw him at Leeds before going to Mirfield, regarding this and other gatherings that were being held: "The conventions that are increasing so much are withdrawals from the ordinary life of the world, though they would not be characterised by the exact features of the Retreat."

Each day at Swanwick in addition to the devotional exercises, three hours were allotted to conferences on such subjects as "The Challenge of the present crisis at home and abroad," "The Defect of our Modern Christian Discipleship," "The Call to a new Order and Way of Life," "Christian Fellowship in Prayer and Thinking." These discussions were very stimulating, and some of them were very beneficial from the strictly devotional standpoint, but others tended rather too much to assume a debating character, and this was felt generally.

The second Retreat at Swanwick that I attended was of a similar character, and the dis-

cussion was even more prominent. I was not able to be present last summer, but this element was somewhat modified. The numbers present ranged from fifty to nearly a hundred, which was a large number for a Retreat.

Notwithstanding these elements, the whole result was greatly to stimulate the Christian life, and to convince us of the desirability of such efforts to retire from the rush and turmoil of our daily lives.

The Rev. T. Ferrier Hulme, Chairman of the Bristol and Bath District, has conducted Retreats annually for the probationers in his district, and there have also been a number of men who have recently been admitted to full orders. Mr. Hulme has with him two ministers of senior years, who are chosen because of their special fitness for such a gathering, and their sympathy with young men.

In the case of the Swanwick Methodist gatherings there is only one celebration of Holy Communion at mid-day on the first full day. In the case of the Retreat conducted by Mr. Hulme, there was a celebration of Holy Communion at 7.30 a.m. on the last day of the gathering.

The sessions were all conducted on similar

lines, though there was nothing stereotyped about them. Papers, not generally taking more than an hour to read, were given by various members of the Retreat on such subjects as "The Life that is Hid," "The Preacher and Passion," "The Atonement," "The Pastoral Duty," "Methods of Aggressive Evangelism." Sometimes the papers were read; sometimes the subjects were dealt with in addresses, but in either case they were very free and unstudied in their utterance. Mr. Hulme divested himself of his ordinary relationship to his young ministers. He insisted that this relationship must be forgotten, and that he must become one of them, and this invariably happened. The result was that the men spoke their inner thoughts and feelings with entire naturalness. There was no hiding of difficulties and doubts, and the spirit of fellowship which is so characteristic of Methodism was thus preserved.

Each paper was followed by half an hour to an hour of conversation on the subject brought forward, in which again a Methodist characteristic —personal experience—was freely drawn upon. One who has been present for three years writes :—"During these years I cannot remember

half a dozen cases in which anyone intervened who did not really contribute to the subject. The devotional side of the Retreat was never neglected. An atmosphere of worship pervaded the whole gathering. Much time was spent in prayer—largely extempore—though such aids as Bishop Riddings *Litany of Remembrance* have been used with very helpful effect. The communion service was the great landmark of these gatherings. For the period of the Retreat the men were out of the world. By most of them the afternoon was spent in long country walks, when the subjects dealt with were further considered. Of the influence of this annual gathering, it is impossible to speak too highly. Every meeting seemed to bring us nearer the centre. Again and again I heard men say that a very powerful unseen presence dominated the session. Very remarkable conversations could be recorded, and even more remarkable confessions, though they never will be, save in the memories of those who were present. Much might be written about the influence of the Retreats whilst they were in session, but it is the after result that really tells of their worth. I can only say that in my own case they have been

the supreme spiritual influence of my life, and I know many others who would say the same. The ministry of some men has been absolutely changed in its aim and manner. In my own work they have given me what I might call a 'Positive Gospel for Christian people.' They have also brought about an entirely new relationship between the younger ministers of this district and their chairman, and what this means in one's private life and work can scarcely be realised save by one who has experienced it."

The influence of these Retreats in the Bristol and Bath Districts has been so marked that there is a likelihood of other similar Retreats being conducted in different Districts.

To conclude this description of Methodist Retreats, it is necessary perhaps to say a word or two about two Retreats which I myself conducted for undergraduates from Oxford. In each case the number present was about fifteen or sixteen. The first time we met by the kind permission of my friend, the Rev. Dr. Stansfield, at Horndon-on-the-Hill, a little place he has built specially for Retreats. The only assistance I had was that of an elderly minister who celebrated Holy Communion on each of the

three days at 7.30 a.m. Our programme for each day was practically the same :—

7.30 a.m.	Holy Communion.
8.30 a.m.	Breakfast.
9.30 a.m.	Litany.
10.30 a.m.	Prayers, Lesson and Address.
12 noon.	Meditation and Reading.
1 p.m.	Dinner.
4 p.m.	Tea.
4.30 p.m.	Prayers.
5 p.m.	Meditation and Reading.
6.30 p.m.	Prayers, Lesson and Address.
7.30 p.m.	Supper.
8.15 p.m.	Evening Prayer.
10 p.m.	Lights out.

Silence was enforced excepting at meals, and in the afternoon between dinner and tea. This was a severe strain on young undergraduates, but whilst they found it difficult at first, they all admitted its value, and I am strongly of opinion that silence for long periods is a very important element in the success of a Retreat. At the same time I think that the Jesuits have been wise in allowing relaxation in the afternoon of each day. The strain of a Retreat, especially for the Conductor of the Retreat, is very great.

The most memorable occasion of these two Retreats was an essentially Methodist gathering on the last night of the second Retreat which was held at the Jordans, the original home of William Penn. It was on the last evening of the Retreat after supper. I invited the men to speak freely of their own spiritual life and difficulties, addressing their remarks to me as the leader of the Retreat, and I tried to deal with the difficulties of each man separately. It was of course essentially Methodist in its character, but if other communions could adopt the same method—the outpouring of spiritual difficulties by different men, and the answer to their difficulties by one who seeks the help of the Holy Spirit in thus answering them—it would be of great profit to all. All who have been present at the two Retreats would agree that it was the one gathering which will remain longest in their memory.

In these gatherings I tried to bring home to the men that we had assembled because of our own urgent needs. We wished to resist the constant pressure of things seen; the tendency of the age to measure the great issues of life by temporal standpoints; the influence of tem-

poral emotions in crushing spiritual aspirations. We were there because of the universal experience of the Church that he that seeketh findeth, if the search be persistent and Christ-like. It was pressed upon them that we had assembled because of the influence of the Church in matters of faith, that our message might be more definite in the advance of Christ's Kingdom.

We were there also because of the increasing needs of the world, and the problems that confront the Church in the mission field and in the world at home. I emphasised special methods in the Retreat by which we could obtain the necessary help and strength.

Prayer. In common prayer and in private prayer, guided by the prayers of the ages; in silent, wordless aspiration.

Meditation. Upon the failures of our lives; upon the power of Christ to help us; upon the possibility of living communion with the crucified through the gift of His body and blood in the blessed Communion bringing us into unity with Him—true branches of the living vine.

Discipline. A word almost lost from our vocabulary, but an absolute necessity for every soldier. We were called upon to suffer with

Him, as St. Paul puts it in that great word in the second epistle to Timothy *συγκακοπαθήσον.*

Baptist Retreats.

The Baptists have recently shown their realisation of the value of Retreats by commencing them in connection with the Baptist Fellowship. These Retreats are, as might perhaps be anticipated amongst Baptists, the farthest removed from Anglican Retreats in character, and the conference and discussion element is more pronounced.

The London Executive Committee of the Baptist Fellowship in the autumn of 1914, shortly after the war broke out, appointed a subcommittee to conduct as many Retreats (or Quiet Half-days) for young people as would appear advisable. They were to be held during Saturday afternoon and evening. The description which has been kindly furnished by Mr. W. C. Thomson, the Secretary of the movement, indicates that the purpose of the gatherings was directed definitely towards the prayerful consideration of the problems connected with the war, and had not that purpose of devotional withdrawal from temporal affairs which is char-

acteristic of most Retreats. Before Christmas, 1914, three of these gatherings were held: two in the library of the Baptist Church House, and the third in the Institute Rooms of the Bloomsbury Central Church. They were attended by about forty men and women in equal proportions, mostly young people. In each case the conductor of the Retreat was a young layman. The programmes followed were :—

3.15. Open Devotions.

3.30. Conference on the Church's attitude to the war.

5. Intercession on behalf of the Church and the World.

5.30. Tea.

6.30. Devotional Meeting with addresses at the first two Retreats on "The War as a call to a new standard of discipleship," and at the third Retreat, "The spiritual factors in reconstruction."

The service concluded with an act of personal dedication. The Secretary states that the discussions were carried out in a devotional atmosphere. The quiet times for prayer and intercession were greatly appreciated. The meetings were entirely dependent upon personal invita-

tions. They arose from a conscious need of a return to God at a time of national trial.

Mr. Hugh Martin, writing of his personal experiences of these gatherings, says that although in character they differed so widely from other Retreats, the temper and purpose of the Retreat was realised. He speaks in his comments, after referring to the free interchange of opinion about the deepest things, of their "unhurried and corporate waiting upon God." He says that these Retreats failed of their highest value because of the shortness of the time. They obviously, he says, cannot be compared to a week-end or a longer period spent together in some lonely place, and he and his friend the Secretary are both of the opinion that the extension of these gatherings will be of great value.

Congregational Retreats.

Certain earnest young members of the Congregational Churches have founded what is called "The Swanwick Free Church Fellowship," and their aspirations have been expressed in a private book which shows the zeal with which they have entered into their work.

In the Autumn of 1914, in connection with this "Fellowship," a three days' Retreat of twenty people was held at Barming, but this was of a strictly private character. During last Autumn one of the members of the Fellowship conducted a Retreat in Sheffield arranged by the Sheffield Congregational Unions. This was thrown open to the public, the sessions being arranged for two or three consecutive days in Sheffield, and attended by people who were more or less going about their usual occupations.

The papers published for private circulation amongst members of the Fellowship indicate how much this movement is imbued with what I may call a Retreat Spirit. The following meditation illustrates the extent to which these young Free Churchmen have realised the objects of the Retreat:—

DO I NEED?

Awakening

to the glory of God;
to the unsearchable riches of Christ;
to the gracious indwelling of the Holy Ghost;
to the possibilities of my nature;
to the work waiting for me to do;
to defects of temperament, disposition, character;
to hardness of heart, indocility of mind; impenitence of spirit.

Purgation

from sensuality; from pride; from insincerity;
sloth; envy; selfishness;
cruelty; wrath; uncharitableness;
sullenness; malice.
bitterness;

Illumination:

In order to have that knowledge of Christ which is eternal life;
to find the perfect freedom of God's service;
to be willing to do that Will which is our peace;
to see the beauty of common things and the glory of common life;
to enter the open heart of man;
to have the healing power of compassion;
creative power of love;
saving power of bearing the sins of others;
to discover the rest of denying self;
strength of humility;
joy of bearing the cross.

Do I Need?

Probation: (The experience commonly called "The Dark Night of the Soul").
to be found willing
to suffer loss of reputation;
dignity;
position;
power;
to be content with obscurity;
unrecognition;
failure;
being despised;
condemned;
rejected;

to accept the lowest place;
hardship;
suffering;
to do without exterior comforts;
interior consolation;
to endure dryness of soul;
temptation;
doubt;
the failure of intellectual proofs;
mental images;
answers to prayer;
to find God in darkness;
depression;
dereliction.

UNION WITH GOD, that is,
acceptance of His purposes;
identification with his Will;
participation in His Nature;
sharing His glory;
being fellow workers in His Kingdom; partners of His throne.

In the Fellowship notes published for private circulation, I find the record of many meetings held in the last two years, which illustrate strikingly Dr. Frere's contention to which I have already referred, that the Retreat element enters into many gatherings which are not in themselves Retreats. I learn also from these notes that the Wesleyan Retreats to which I have referred at such length owe their inception

more or less to the Swanwick Free Church Fellowship.

One interesting characteristic of writers connected with the Free Church Fellowship is the frankness with which they state that they are "out to make discoveries in the corporate devotional life." This is a most striking sentence, and shows that these spiritual adventurers, to use the word "adventurer" in its good old sense, believe that there are unknown territories full of riches and profit in the spiritual realm, waiting for those who will adventure boldly, seeking the Master's guidance. In one passage, following the sentence which I have quoted, they go on to say: "We have the lines of such discovery indicated in our experiences when we are all together, but we may make more adventures than we do in this respect in scattered groups. The work of the Churches and of all good movements is starving for want of men and women who have strong convictions and contagious spiritual power. . . . The preliminary need seems to be that we should give more time to reflection and meditation upon those things which we already know and see with some degree of intellectual clearness. We hold enough of the truth

in our hands to be able, by quiet contemplation of it, to attain to lives of much greater force, and much more quiet power."

This particular article goes on to urge spending time mainly in worship and meditation with a view to the fuller apprehension of truth. Evidence from many quarters shows that time spent in silence, not only occasionally during the meetings, but for considerable periods afterwards, may prove extraordinarily valuable for these ends.

I quote these passages as showing the spirit that is moving amongst all communions to the same end.

In a later number of the Fellowship notes, I find a record of the Sheffield Retreat in which the conviction is expressed that the circumstances of the Retreat in a large city were not altogether favourable, and that it would have been better if it had been possible to get away from these influences.

In one of the books published by a member of the Fellowship with no official imprimature, entitled *Discipleship and the Church*, there are some very interesting indications of the tendencies that are now asserting themselves amongst all communions. This little book lays great

emphasis on the fact that it is most unnatural and almost impossible to be a Christian alone. In his chapter on the Lord's Supper the writer speaks of "The Thanksgiving or Eucharist" as "essentially a corporate act of worship, a sacrifice of praise; the central act of the worship of the Church. Here supremely the collective priesthood of the Church in union with Christ, the great High Priest, offers confession, sacrifice, and intercession for the sins of the whole world." Later on the same writer says: "But this service is a Communion not only with Christ but also with one another. It is at the Communion that most vividly we recognise the oneness of the Church, which is not a mere aggregate of individuals, but an army pledged to the Gospel enterprise and, more intimately still, a living organism growing up 'into Him in all things, which is the head, even Christ.' It is right that at this service we should remember our oneness not only with our fathers in the faith, but with all the scattered Churches of God throughout the world. In the Eucharist the Church offers not only the sacrifice of words of praise, but offers herself to her Lord to be a reasonable, holy, and living sacrifice and to be united with

Him in the service of humanity and the redemption of the world."

I have quoted so much because all these matters indicate the influence of this modern spirit which is moving amongst Christians everywhere, and show how greatly it is tending to an increasing unity of thought and aspiration.

I may have seemed somewhat to wander from the central theme of this volume, in some of the passages I have quoted, but all the indications that I have dwelt upon are the outgrowth of what I would call the spirit of "The Retreat."

Appendix A

LIST OF RETREATS FOR 1914

This list includes week-end, two-day, and three-day Retreats. It is not complete, as many others were arranged the particulars of which could not be ascertained. Some of them were cancelled at the outbreak of the war.

Date.	Clergy. Where Held.	Conductor.
April 20–24	Clergy House of Rest, West Malvern . .	Rev. J. E. Murray (C.R.)
,, 20–24	Pleshey, Chelmsford	Rev. G. H. Bown (St. Stephen's House, Oxford)
,, 27–May 1 .	The Mission House, Marston, Oxford . .	—
	S. Helier's Church	The Lord Bishop of Winchester
June 6–10	Missionary College, Dorchester, Wallingford .	Rev. Canon V. S. S. Coles
,, 15–19	House of the Resurrection, Mirfield . .	Rev. W. H. Frere, D.D. (C.R.)
,, 15–19	The Yews, Beaconsfield	Rev. D. Jenks (S.S.M.)

CLERGY.

DATE.	WHERE HELD.	CONDUCTOR.
June 22–25	S. Deiniol's Library, Harwarden	Rev. G. W. Hockley
,, 22–26	Newland	Rev. J. N. Figgis, Litt.D. (C.R.)
July 14–17	Cleggan, Co. Galway, Ireland	Rev. A. W. Robinson, D.D.
,, 27–31	The Yews, Beaconsfield	Rev. Canon V. S. S. Coles
,, 27–31	S. Augustine's College, Canterbury	The Lord Bishop of Edinburgh
Sept. 7–11	The College, Cumbrae, Millport	The Lord Bishop of Glasgow and Galloway
,, 14–18	House of the Resurrection, Mirfield	Rev. J. N. Figgis, Litt.D. (C.R.)
,, 14–18	S. Gabriel's, Heaton, Newcastle-on-Tyne	Rev. R. M Nason
,, 21–14	Lincoln Cathedral	—
,, 21–25	The Chantry, Exeter	The Lord Bishop of Edinburgh
,, 21–25	Gloucester Cathedral	Rev. C. P. S. Clarke
,, 21–25	Pleshey, Chelmsford	Rev. G. H. Fendick (Librarian, Pusey House, Oxford)

Date.	Clergy. Where Held.	Conductor.
Sept. 21–25	Berkswell Rectory	—
,, 29–	Carlett Park, Eastham, near Birkenhead	—
Oct. 3	Blakeney Rectory, Norfolk	—
,, 5–9	Newland	Rev. W. G. C. Prideaux
,, 5–9	Clergy House of Rest, West Malvern	Rev. S. G. Sampson (C.R.)
,, 5–10	The Mission House, Marston Street, Oxford	—
,, 12–16	The Yews, Beaconsfield	—
,, 19–22	Helmsley	Rev. Canon Joyce
,, 19–23	Newland	Rev. David Procter
,, 19–23	Bishop's Hostel, Lincoln	Rev. Canon Randolph
,, 19–23	Clergy House of Rest, West Malvern	Rev. Canon Newbolt
,, 19–24	The Mission House, Marston Street, Oxford	—
Nov. 9–13	Clergy House of Rest, West Malvern	Rev. J. F. Briscoe
, 23–27	Clergy House of Rest, West Malvern	Priest (S.S.J.E.)

Date.	Laymen. Where Held.	Conductor.
Jan. 3–5	The Yews, Beaconsfield	—
,, 31–Feb. 2		
Feb. 28–Mar. 2		
April 4–6		
May 2–4		
June 6–8		
July 4–6		
Aug. 1–3		
Sept. 5–7		
Oct. 3–5		
Nov. 7–9		
Dec. 5–7		
Feb. 21–23	House of the Resurrection, Mirfield	Rev. J. Murray (C.R.)
Mar. 21–23		Rev. A. Wicksteed (C.R.)
May 23–25		Rev. C. Bickersteth (C.R.)
Aug. 15–18		Rev. Paul Bull (C.R.)
Oct. 10–12		Rev. C. Wager (C.R.)
Nov. 14–16		Rev. E. Millard (C.R.)
Dec. 12–14		Rev. C. Fitzgerald (C.R.)

Date.	Laymen. Where Held.	Conductor.
Mar. 14–15	S. Paul's Cathedral	—
Mar. 28–29	S. Paul's Cathedral	Rev. F. W. Drake
November.		
July 3–7	Temple Newsam, near Leeds	Rev. J. F. Briscoe
July 6–10	Newland	Rev. G. P. Trevelyan
Aug. 1–4		
Sept. 6	Hostel of Resurrection, Leeds	—
		Rev. A. Drury (C.R.)
June 27–July 1	Grange-over-Sands	Rev. F. W. Cooper
July 24–28	St. Aidan's College, Birkenhead	Rev. F. S. Guy Worman, D.D.
Sept. 5–9	Hampole	Rev. S. H. Elliott
,, 19–21	Mulgrave Castle	Rev. Marquis of Normanby
Aug. 1–3	Hampole	
,, 8–10		
,, 15–17		
,, 22–24		
,, 29–31		
Sept. 12–14		
,, 26–28		

Women.

Date.	Where Held.	Conductor.
Jan. 1–5	House of Retreat, Lloyd Square, W.C. . .	Rev. J. F. Briscoe
Feb. 13–16	St. Andrew's Deaconess Home, Tavistock Crescent, Westbourne Park, W.	Priest (S.D.C.)
Mar. 11–14	Ledbury Parish Church	Rev. H. E. H. Probyn
,, 27–30	Sisters of the Church, Randolph Gardens, Kilburn, N.W.	—
,, 30–Apl. 2	Carlett Park, Eastham, near Birkenhead .	Rev. F. E. Seyzinger (C.R.)
April 3–4	St. Oswald's Hospital, Worcester . . .	—
May 1–4	St. Saviour's Homes, Hendon . . .	Ven. Archdeacon Craig
,, 11–15	Convent of the Holy Cross, Haywards Heath .	Rev. J. C. Trevelyan
,, 11–15	Home of the Community of the Epiphany, Truro	Rev. Hon. S. G. N. Maitland
,, 16–18	Society of the Good Shepherd, Walthamstow, N.E.	Rev. J. B. Johnson
,, 25–28	Llandaff Diocesan Deaconess Institution .	Rev. E. G. Phipps Eyre
,, 25–29	Home of the Sisters of the Church, Kilburn .	Rev. G. W. Hart (C.R.)
,, 25–29	Orphanage of Mercy, Randolph Gardens, N.W.	Rev. G. W. Hart (C.R.)
,, 27–30	Oswestry	Rev. David Jenks (S.S.M.)
June 1–5	"Tymawr," near Monmouth . . .	Rev. E. Seyzinger (C.R.)
,, 15–19	St. Andrew's Deaconess House, Tavistock Crescent, W.	Rev. J. F. Briscoe

Date.	Women. Where Held.	Conductor.
June 15–19	St. Laurence's Convent, Belper . . .	Priest (S.D.C.)
,, 15–19	House of Mercy, Horbury	Rev. H. C. Windley
July 13–17	Convent of St. Thomas the Martyr, Oxford .	Rev. Canon V. S. S. Coles
,, 13–17	St. Thomas' Home, Basingstoke . . .	Rev. J. D. Carter
,, 20–24	House of Retreat, 13, Lloyd Square, W.C. .	Rev. M. R. Newbolt
,, 20–24	Cleggan, Co. Galway, Ireland . . .	Rev. Canon J. Olphert
,, 27–31	Helmsley	Rev. C. C. Bell
,, 27–31	St. Stephen's College, Clewer, Windsor . .	Rev. W. F. La Trobe Bateman
Aug. 4–8	Convent of St. Thomas the Martyr, Oxford .	Rev. C. H. Sharpe
,, 7–10	St. Katherine's Sisterhood, Normand House, Fulham	Rev. J. B. Hardy
Sept. 7–11	House of Prayer, Pleshey	—
,, 8–12	Diocesan Mission House, Durham . . .	The Lord Bishop of Lichfield
,, 14–17	Llandaff Diocesan Deaconess Institution .	Rev. Canon Joyce, D.D.
,, 14–18	St. Katherine's Sisterhood, Normand House, Normand Square, Fulham	Rev. J. Murray (C.R.)
,, 14–18	Carlton	Rev. C. Bickersteth (C.R.)
,, 14–18	Holy Cross Retreat House, Limpsfield . .	Rev. J. C. Trevelyan
,, 16–19	Hampole	Rev. Canon C. C. Bell

WOMEN.

DATE.	WHERE HELD.	CONDUCTOR.
Sept. 21–25	St. Raphael's Home, Torquay . . .	Rev. J. E. Dawson
,, 21–25	St. Peter's Mission House, Wyndham Square, Plymouth	—
,, 21–25	Convent of St. Thomas the Martyr, Oxford .	Rev. J. D. Carter
,, 21–25	House of Retreat, Limpsfield . . .	Rev. J. F. Briscoe
,, 22–24	Chapel of the Deaconess Institution, Clapham Common	The Archdeacon of Southwark
Sept. 29–Oct. 3	The Chantry, Exeter	Rev. Dr. A. H. Browne
Autumn .	Home of the Community of the Epiphany, Truro	—
October .	House of the Sacred Compassion, Halton, Hastings	—
,, 5–9	Home of the Good Shepherd, Leytonstone, Essex	Rev. Canon Ridsdale
,, 5–9	All Saints' Mission House, Wigan . . .	Rev. J. D. Carter
,, 13–17	Winterton	Rev. W. Arthur Green
,, 16–19	House of Retreat, Hendon	Rev. J. D. Carter
November	Sisters of Bethany Orphanage, Springbourne, Bournemouth	—
,, 23–27	House of Retreat, 13, Lloyd Square, W.C. .	Rev. Dr. Joyce

Appendix B

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Bickersteth, Rev. Cyril, M.A.

"The Shunammite." A volume of Addresses to Women in Missions or in Retreat. 2*s.* 6*d.* net.

Blackburn, Rev. G. M. I.

"The Art of Meditation." Translated and adapted from the French, with a Preface by the Rev. Jesse Brett. 4*d.*

Bourke, Rev. Cecil F. J. (late Archdeacon of Buckingham).

"Retreat Addresses." With a Memoir by S. H. Gem, M.A., 3*s.* 6*d.* net.

Carter, Rev. Canon T. T., late Warden of Clewer.

"Retreats with Notes and Addresses." It contains a reprint of his essay on Retreats. Out of print; may be obtained secondhand.

CARY, Rev. Lucius, M.A.

"Audi Filia." Retreat Addresses, with introductory preface on Devotional Reading by Rev. George Congreve, M.A. *2s. 6d.* net.

COLES, Rev. Canon V. S. S.

"Retreats for Laymen." *1d.*

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"The Christian Life : a Response," with other Retreat Addresses. *5s.*

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"Retreat Addresses to Clergy." Fifty-four addresses on the priestly life, etc. *1s. 6d.* net.

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DIX, Rev. Morgan, S.T.D.

"Instructions on the Religious Life," given to the Sisters of St. Mary, New York. With Preface by the Rt. Rev. G. H. S. Walpole, Lord Bishop of Edinburgh. *5s.* net.

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"Strength from Quietness." Suggestions for keeping a Quiet Day, chiefly addressed to invalids and those unable to join in a Retreat, including addresses by Bishop King and Dean Butler. *2s.* net.

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"The Virgin Mother." Retreat Addresses on the life of the Blessed Virgin Mary as told in the Gospels, with an appended essay on the Virgin Birth of Our Lord Jesus Christ. *4s. 6d.*

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"The Gospel in Action." Addresses to men and women on special occasions on Personal Religion and the Vocation of the Layman, etc. *3s.* net.
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"The Living Power of a Cathedral." Four addresses delivered in substance in Lincoln Cathedral at a Retreat of the Dean and Chapter and other members of the Cathedral Body, dealing with the special difficulties, opportunities and influence of Cathedral clergy. 1*s.* 6*d.* net.

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